

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. VI, No. 14 (Price 10 Cents)

JANUARY 13, 1912

(\$3.00 a year)

Whole No. 144

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CHRONICLE

Homeward Bound.—Cardinal Farley and his suite sailed from Naples for America on January 5. The departure was the occasion of a grand manifestation in Naples, showing the high appreciation and respect held for the venerable prelate. Aboard the Berlin the American and Papal flags were hoisted, while the band of the steamer played the American National Anthem. The reception in New York on January 16 promises to be an extraordinary demonstration on the part of the Cardinal's fellow citizens of the metropolis.

Waldorf Peace Banquet.—Under somewhat discouraging auspices the Citizens' Peace Dinner was held at the Waldorf-Astoria in New York on December 30. The occasion had given rise to great expectations, owing to the number of distinguished guests that had been invited and the vigorous endorsement which the peace movement and the arbitration treaties would undoubtedly receive. At the last moment Mr. Roosevelt and Mayor Gaynor of New York declined invitations to be present. The former President would not permit the use of his name "because," he said, "I do not know what the banquet is for," and he feared to be called upon to endorse the arbitration treaties, Mayor Gaynor declined because the toastmaster was an obnoxious newspaper man. Instead of the ambassadors of the world Powers, many of whom had already sent their acceptances to the dinner, there rained down on the committee at the last moment ambassadorial regrets and declinations. The Russian ambassador had "a pressing engagement"; the Italian ambassador said that his King did not wish him to attend a dinner just now, when Italy was at war; the Turkish ambas-

sador telegraphed that his position would be awkward if Italy's representative were not coming; the Brazilian ambassador declined on the ground that he was "ill"; the Chinese ambassador because there was a death in the family, and the ambassador of Austria-Hungary declined too. James Bryce, the British ambassador, had another engagement, and explained, moreover, that "he had been so severely criticised in some quarters here in connection with the arbitration treaties that he thought he'd best stay away anyhow." As a result, not a single ambassador was among the guests. Even a commission of sixty leading statesmen and admirals of Argentina, who had previously accepted the invitation to attend, sent in their regrets. President Taft repeated his now familiar arguments for the pending arbitration treaties, and answered some recent criticisms of the principles involved in the treaties. Addresses were also made by Mr. Andrew Carnegie, Oscar S. Straus, former ambassador to Turkey, ex-United States Senator Charles A. Towne, and Henry Clews.

Rear-Admiral Evans.—Rear-Admiral Robley D. Evans, one of the most popular officers in the United States Navy, and known as "Fighting Bob," died suddenly at his home in Washington, D. C., on January 3. Born in 1847, he was educated in the public schools of Virginia and at the Gonzaga Classical School in Washington, D. C., where he went when he was ten years old to live with an uncle. He received his appointment to the Naval academy in 1860. From the time of his graduation in 1863, a year ahead of time, until his retirement in 1908, Admiral Evans served his country continuously and well. In 1865 he was engaged in the two attacks on Fort Fisher,

in the second of which he received the wounds which partially crippled him for life. From the conclusion of the war until 1891 he passed through the routine experiences of an officer in the navy. In 1891 he was given command of the gunboat Yorktown and sent to Valparaiso, Chile, where there was considerable resentment towards Americans, and in 1893 he was promoted to a captaincy and took command of the new armored cruiser New York, from which later he was transferred to the Indiana, the first battleship of the United States Navy. At the opening of the Spanish war he was in command of the Iowa, one of Admiral Sampson's blockading fleet, on board of which he received the surrender of Captain Eulate, of the Viscaya, after the battle of Santiago. For his gallantry in that fifty-mile running fight he received the thanks of Congress and was promoted to the rank of rear-admiral. Since then he had been twice president of the Board of Inspection and Survey, commander in chief of the Asiatic squadron, commander of the Atlantic fleet and commander in chief of the Atlantic fleet on its 25,000 mile tour of the world in 1907 and 1908, just before his retirement. As secretary Meyer says, his death is a serious loss to the Navy; for, despite his retirement he maintained an active interest in naval affairs to the very end. It is interesting to note that both Rear-Admiral Evans and the late Rear-Admiral Schley, before their admission to the Naval Academy, received their early training under the Jesuits of Maryland.

Mexico.—The first body of Yaquis to be restored to their native range from the henequen fields of Yucatan has already returned. It consists of nearly six hundred of both sexes and all ages. The President has asked for four Jesuits to establish themselves on the Yaqui reservation in Sonora and undertake the care of the Indians. —In virtue of orders issued in 1907 by the Diaz Government, railways in Mexico were obliged to use the Spanish language in operating their lines. The manager of the Tehuantepec Railway having utterly disregarded the order, Minister Urquidi, of the department of communications and public works, has sentenced him to pay a fine. —Wishing to suppress a newspaper in Mérida, Yucatan, and to avoid, at the same time, the appearance of despotism, the authorities placed it in the hands of a receiver, who promptly changed the staff and the policy of the paper, but continued to publish it regularly. —Two officers have been raised to the rank of general of division, so that General Reyes may be tried by his peers. At the first examination he admitted the charge of rebellion against the constituted authorities. He asked nothing for himself, but earnestly requested leniency for his followers. When he gave himself up in his native State, he presented a very bedraggled and woebegone appearance. It is not likely that he would have reached the capital for trial, if he had been captured in an encounter. The impression is that the broken old man will

receive the minimum penalty and then a pardon. —Some of the cabinet have wished to muzzle the press by enforcing against alarmist newspapers that provision of the penal code which fixes a penalty for those "who alarm the public by means of ringing bells or discharging explosives, or by any other means"; for they opined that sensational news could be deemed another "means." —Although there is strict separation of Church and State in Mexico, a measure has been proposed to confine to native-born Mexican priests the charge of all houses of worship, thus excluding even naturalized priests, as well as foreigners. Its constitutionality has been questioned.

Canada.—Mr. Borden has been appointed to the Privy Council. It has become the custom to confer this honor on the premiers of the Dominions. —The British Columbia Government has been granted the administration of the railway belt in that province. The revenue still goes to the Dominion, but British Columbia obtains what it has long desired, the control of water rights within the belt. —A Dominion engineer reports that there is danger of the Fraser River breaking through its left bank and cutting a new channel to Boundary Bay. This would put its mouth in American waters. Dykes and wing-dams are being constructed to preserve the present channel. —The East Indians in Canada have determined to lay their grievances before the King. These are the head tax on entering, the requirement that each should possess \$200, and the practical exclusion of their wives and children. They offer to guarantee that none of their people shall become a public charge, and to cooperate with the Government to keep out undesirable immigrants. That they have a real grievance is undeniable. They are nearly all Sikhs, of whom many have served in the army; and it is not edifying to see in the streets of Vancouver men with, perhaps, three or four service badges, treated as outlaws. But there is another side to the question. It is most important, nevertheless, to have the matter settled. —The naval question threatens to divide the Conservative party, of which each wing is trying to educate the other, or to educate the public, so as to procure that its view should obtain. —The Conservatives have carried the provincial elections in Prince Edward Island. The Liberals have at most only three seats.

Great Britain.—The lock-out declared in North and Northwestern Lancashire is causing much trouble, which is spreading to other places. Some 250,000 cotton mill hands are now idle through either strikes or lock-outs, and about as many are working half time. The labor disturbances in Dundee have been such as to require troops to preserve order. —Captain Urquhart, a distinguished Indian Mutiny officer, died destitute lately. The War Office contributed £2 and the use of a gun carriage to save him from a pauper's grave. His old regiment, the Gordon Highlanders, at last took charge of

his funeral, and is appealing to public charity for his widow. Between two extremes, the English and the American methods, some way might be found of providing rationally for those who have deserved well of their country.—The Mohammedans of Eastern Bengal are much displeased with the new arrangements which put them once more under Calcutta. They claim to have been promised that this should never occur.—The North Ayrshire election, in which a Liberal majority of 354 was changed into a Unionist majority of 271, in a poll of 14,365, involved the defeat of the Solicitor-General for Scotland, who was seeking re-election after having accepted office.—Sir Joseph Hooker, the famous botanist, who was naturalist in the Sir James Ross Antarctic Expedition of 1839, and afterwards explored the Himalayas, is dead in his ninety-fifth year.—Mr. Bonar Law has resigned his directorship in the shipping company of G. & J. Burns, so as to be quite independent as leader of the Opposition.

Ireland.—The defeat of the Scotch Solicitor-General in Ayrshire has been attributed to the Irish voters' dissatisfaction with his statement that the Home Rule Bill would give Ireland the status of a Canadian province and would not include control of Customs and Excise. Four days later the London *Daily Graphic* announced the following features of the Bill as practically settled: An Irish Parliament, with an Executive sitting at Dublin, elected on the same franchise as the English, and with complete control of Irish affairs including judiciary and police. Ireland to have control of her own Customs and Excise. The Irish members to be retained in Westminster, in reduced numbers, and voting only on imperial matters. Great Britain to return to Ireland a portion of the past overcharges at the rate of about \$10,000,000 annually for some years. Clauses to be introduced insuring immunity from discrimination against any section of the community on account of religion. It is significant that the London Liberal Club have invited Professor Kettle, who holds that Irish control of Customs and Excise is essential, to lecture before them on that subject.—Rt. Rev. Dr. Browne, Bishop of Cloyne, and the priests of Queenstown, have brought an action for damages against the *Dundee Courier*, because of an article in the Scotch paper alleging that the Catholic authorities of Queenstown had issued instructions that Catholic merchants should discharge their Protestant employees. The article was headed "Sinister Sidelights on Home Rule," and was widely copied. The Lord Advocate of Scotland, Mr. Ure, M.P., is conducting the case for the plaintiffs.—Bishop Fogarty, of Killaloe, delivered a strong denunciation of certain agrarian outrages in his diocese, of which a garbled and misleading version appeared in a New York paper. He said that not one in a thousand was in sympathy with the outrages, which were the acts of a few in three districts, but that through cowardly fear they had not brought the

criminals to justice. Voluntary witnesses have since given evidence against the principal offenders.—The Harland & Wolff shipbuilding plant of Belfast has made a world record in its output for 1911. In twelve months it has built ten vessels, with a total tonnage of 118,209, and a horse power of 97,000.

France.—If the cable reports be correct, the Government is going to be asked to invest \$10,000,000 in flying machines for military purposes. The exodus of the rural population to towns is causing anxiety. The railroad facilities which it was hoped would prevent it are on the contrary helping. Again the conscription is blamed for it by giving young men from the country a taste for town life. The old Napoleonic subdivision of property is one of the main reasons.—Jaurès, the Socialist leader, threw the Deputies into a panic in a recent debate by declaring that Germany had a right to seize the Congo.—The Bureau Antimaçonnique is authority for the statement that the overthrow of the Spanish monarchy was decreed at the International Masonic Assembly which met on September 20th. Alfonso is said to have rendered himself obnoxious by checking Canalejas, by showing his dislike for the Portuguese Republic, and by permitting the royalist refugees to enter Spain. The campaign is to be carried on by starting another Ferrer excitement in the trial of the assassins of Cullera, by fomenting difficulties between France and Spain in Morocco, etc.—Protestants in France number 700,000, chiefly Calvinists. Their political power is out of all proportion to their numbers. It is due chiefly to their great wealth, which in turn however is sapping their religious character. Although so inconsiderable numerically, a rapid falling off in that respect is noted.—The priest-deputy, Abbé Gayraud, died December 17. He had formerly been a Dominican. He was elected Deputy January 22, 1897, as successor of Mgr. d'Hulst. He was a vigorous defender of Catholic interests.—Inquiries have been started as to Mme. Curie's parentage and race. The *Œuvre* informs the public that her father was a converted Jew. Before her marriage her name was Marfa-Salomé Skłodowska.—Out of 716 recruits of the 71st regiment of infantry 580 could barely read or write, 161 did not know their alphabet. This is after 29 years of the Compulsory Education Law and the expenditure of from 100,000,000 to 250,000,000 francs.

Portugal.—Affonso Costa, infamous for his war on religion and for his violent denunciation of all things holy, is said to be suffering from tuberculous laryngitis.—His Excellency, the Most Reverend Antonio Mendes Bello, Patriarch of Lisbon; the Most Reverend Manoel Coutinho, Archbishop-Bishop of Guarda, and the Very Reverend Canon Coelho da Silva, administrator of Oporto, have been expelled for alleged complicity in the monarchist plots. Public demonstrations in their favor brought on street riots, which were put down by the mil-

itary.—The Government claims that among the papers overlooked by the royal family at the time of its hasty exit from Portugal are documents that prove a willingness to trade off Portuguese colonies for outside help in maintaining the Bragança dynasty.

Italy.—The Socialist Deputy, de Felice, who, unlike the other Socialists, was an enthusiastic advocate of the war in Tripoli, has made public a vigorous protest against the execution of fourteen wounded Arabs.—The Italian Government has established three banks in Tripoli, and has made an alliance with the Chief of the Sennouissi, assuring him a yearly subvention, and promising to uphold his authority over all the Moslems of Italian Africa. This is regarded by some as the end of the war; which on the whole does not seem to have been much of a struggle between the Cross and the Crescent.

Persia.—The retirement of Mr. Shuster has not ended the trouble in Persia. Attacks made at Tabriz on the Russian army of occupation were punished by the hanging of the chief clergyman of the town, along with many other Persians. Anti-British feeling in southern Persia resulted in the wounding of Mr. Smart, the English Consul, and the death of several members of his escort. Difficulty has been found in choosing a successor to Mr. Shuster.

China.—The peace conference at Shanghai came to nought. The southern half of the empire declared for a republic, with Nanking as its capital, and made Dr. Sun its first president. Yuan Shi Kai stands by the Manchu dynasty and is working for a constitutional monarchy. Fighting has been resumed, and the Empress Dowager has agreed to supply the Prime Minister with the sinews of war.

Belgium.—There was an angry debate in the Senate at the end of December as to whether an officer of the Belgian army had a right to be a Freemason. As it is against the law for any of them to belong to any Catholic religious organization, Mgr. Keesen maintained that the same prohibition extended to Masonry, and he was upheld by the Minister of War.

Germany.—A most terrible case of ptomaine and methyl-alcohol poisoning has been reported from Berlin. The fatality occurred in a public asylum for the homeless situated on Stargarder street. Because of the hard times this institution had during the past year quartered more than a million people. For the last months the number of nightly occupants in its forty large dormitories had varied from four to five thousand. These received their soup, coffee and bread from the city. It appears that on December 27 some of the inmates had in addition to their usual free allowance purchased for themselves a quantity of spoiled herring,

forty of them being sold to them for what would amount to an American nickel. The physical weakness of the unfortunates added to the disastrous effects which almost immediately ensued. Many of the sick died before medical aid could be brought, others expired in the ambulances. A liquor dealer in the vicinity of the asylum was, moreover, accused of having sold to inmates a quantity of whiskey containing two-thirds wood-alcohol. The bacteriologists and chemists entrusted with the investigation declared that the deaths were to be attributed to alcholoic, as well as to ptomaine poisoning. By the beginning of the new year seventy-two persons had died of the effects, and twenty more were seriously ill, so that their recovery was doubtful. Public institutions similar to the one described are erected in various parts of the city, and occupants of these establishments likewise manifested the same symptoms: fainting fits and vomitings, followed by death. These latter fatalities have not been included in the figures cited above.—The Hamburg-American Line has given to the firm of Werft, Blohm & Vosz, at Hamburg, the contract for a new vessel which is to have a capacity of fifty thousand tons. It is meant to be a sister ship to the *Imperator*, now under construction, whose measurement is given as eight hundred and ninety feet.—The escape of the French spy Lux from the prison fortress of Glatz has created a great sensation, and has already resulted in orders for far stricter surveillance. Considerable freedom had been permitted the prisoner, so that it was possible for him to make the necessary perparations without detection. The discovery of a new attempt to obtain secret military information and the consequent arrest of the culprit, who had belonged to the French Foreign Legion, has greatly intensified the popular excitement.

Austria.—Of special importance are the announcements made at Berlin and Vienna that there is no thought of dissolving the Triple Alliance. The official Vienna *Fremdenblatt* condemns the press intrigues, which it attributes to the enemies of the Alliance, and resolutely opposes all attempts intended to bring about a separation of Italy from Austria. Similar declarations are made by the official German organ *Norddeutsche Allgemeine Zeitung*, which says: "The Alliances with Austria-Hungary and Italy have remained the lasting foundation of our foreign politics." It is believed that the intended visit of Kiderlen-Waechter to Rome is meant to bring about a firm renewal of the Triple Alliance.

Spain.—The renewal of hostilities by Moorish tribes, supposed to be at peace with Spain, and the declaration of Premier Canalejas that further sacrifices of blood and treasure will be required to bring about a lasting peace, have caused public manifestations of discontent with the cabinet.—The opening of the Cortes has been postponed until final arrangements with France on the Morocco question shall have been made.

QUESTIONS OF THE DAY

Windthorst

To the student of ecclesiastical history, the nineteenth century will be known, perhaps, as the century of the Catholic layman. Wherever raged the battle for freedom, truth and the right, there the Catholic layman was under fire, borne back now and then by overwhelming odds, but after the sufferings and the agony of partial defeat, at last victorious. In Ireland, O'Connell breaks the shackles long riveted on a persecuted people, and from the dungeon leads it into the sunlight of liberty. In France, Montalembert and Veuillot rally the sons of the Crusaders against the sons of Voltaire; Ozanam, historian of the glories of Christian civilization, writes in his own life an inspiring page in the annals of charity, and in the foundation of the Conferences and the Society of Saint Vincent de Paul, offers the best solution of the ever-present problems of distress and poverty. In the New World, Garcia Moreno, the Martyr, President of Ecuador, saves his country from anarchy, and proves that a Catholic, unflinching in his faith, can be a progressive ruler and a great statesman. In Germany, Ludwig Windthorst takes for his motto "Freedom, Truth and the Right." He drills his little army of followers as perfectly as Frederick the Great trained the victors of Leuthen, or von Moltke his battalions of the Franco-Prussian war. With a handful of men, he outgenerals the Iron Chancellor, before whom Austria, at Sadowa, had been humbled in the dust, and the throne of Napoleon III shattered to pieces at Sedan.

On the 17th of January, one hundred years ago, Ludwig Windthorst was born, near Osnabrück, in Hanover. Throughout the German empire, the survivors of his little army, who witnessed his deep and tender piety and unswerving fidelity to a persecuted Church; the sons of those, for whom in the dark days of the *Kulturkampf*, he won the right to worship in peace at the altars where their sires had knelt, will commemorate in a fitting manner the extensive services which this great Catholic, the O'Connell of the century's waning years, rendered to faith and fatherland. Every lover of freedom, truth and the right will join in the homage, and every Catholic will acclaim with pride the "Little Excellency," so kindly, so unselfish, so humble, so truly great, the "Pearl of Meppen," as Mallinckrodt lovingly called him, the honorable opponent, whom even his bitterest political enemies, Goszler, Falk and Bismarck, esteemed and admired.

The two names of Windthorst and Bismarck, symbolic of such different ideals, can scarcely be separated. The Iron Chancellor, passionate, haughty, domineering, the incarnation of power, the exponent of the law of might; Windthorst, always master of himself, far-seeing, calculating, cool, the embodiment of reason, justice and right. One, the burly gladiator, trying to crush his opponent

at a single blow; the other, the lithe, incomparable fencer and swordsman, parrying the thrusts of his adversary, and finally bringing him to his knees, begging for mercy. In the arena of the Reichstag, the two rivals fought one of the longest and most spectacular duels in the parliamentary history of the nineteenth century. The encounters between Canning and Brougham in the English House of Commons; the battle royal between Webster and Calhoun in our own Senate, are scarcely more thrilling in their shifting fortunes and dramatic conclusion.

At first sight, everything seemed to augur a crushing defeat for the one who would dare to face Otto von Bismarck. In 1871, when the Chancellor began his fight against his Catholic countrymen and the religion they professed, he was in the flush of victory. Prussia and the Hohenzollerns were at the head of United Germany. His life-dream had come true: he had crushed two great Catholic powers, Austria and France. William, King of Prussia, was now Emperor of Germany, and it was Otto von Bismarck who had placed the crown on his head. Essentially an autocrat and a believer in the omnipotence of the State, Bismarck would brook no rival now in United Germany. It was time to begin his *Kulturkampf*, his struggle for civilization and enlightenment, to free the empire from the tyranny and darkness of Rome. But it was a strange civilization and culture, a strange freedom, which was to make millions of his fellow-countrymen helots and slaves. The Chancellor, moreover, was unscrupulous. To him, fair was foul and foul was fair. He worshipped at the shrine of force. Then, his herculean frame, the iron ring of his eloquence, which sounded like the clanking of a sabre, his undeniable power to sway men, his unflinching resolve to win at any cost, made him a terrible antagonist. Since Luther, with the possible exception of Frederick the Great, no such forceful personality had appeared in Germany. Who was to face this giant?

There were good and able men in the ranks of the Catholic party. There were Mallinckrodt, Ketteler and the two Reichenspergers, there were Savigny, Schorlemer-Alst, Prince Löwenstein. The Iron Chancellor feared them all, because he knew they were fighting for justice and the right. But one man he dreaded above the rest, a man, he felt, who would give him no peace and no quarter. He had met him before in another political battle, in the Tariff Parliament of 1868, and had not retired unscathed from the encounter. It was the little man from Hanover, Ludwig Windthorst.

The "Little Excellency" was not then a new-comer on the crowded and confused stage of German politics. As a lawyer, a practical administrator he had few equals. At the age of thirty-six he had been appointed counsellor of the Supreme Court of Appeal at Celle. In 1849, as a member of the Hanoverian diet, he had patriotically resisted the centralizing tendencies of the Frankfurt Parliament. The imperial crown had been offered to the

King of Prussia. Windthorst was not the man to stand by and see his own sovereign robbed of his kingdom without a word of protest. He had that fine quality of the truly great: the courage to fight for a just, though unpopular cause. When his King, George V, was driven from the throne, Windthorst did not abandon him. It was he who, in behalf of the royal exile, negotiated with Bismarck a treaty, which honor and justice should have held sacred, but which the Chancellor quickly ignored.

Windthorst was a master of electoral tactics and parliamentary warfare. Twice he had been called to a seat in the Hanoverian cabinet. As a debater, he was well-nigh without a peer; bold in attack, witty in repartee, crushing in rebuttal. Brushing aside all minor issues, yielding where principle was not involved, he ever fought for vital and fundamental truths. Like Cato, he concluded his telling arguments with a vigorous: "*Delenda est Carthago*"—Carthage must fall, and he retreated only when the enemy laid down his arms. Before a popular audience, he was an ideal speaker, with the gift of laughter and tears. He had that quaint humor which O'Connell and Lincoln had, and which invariably moves the masses. He was a born leader and organizer. If to-day the German Catholics are safeguarded against the dangers of Socialism and unbelief, it is owing to the strength and influence of the "Volksverein," that formidable army of a million men, founded at his suggestion; it is due to his "Augustinusverein," which, by its countless Catholic dailies and weeklies, reaches several millions of readers, and supplies them with sound principles and reliable information. Under him the Centre worked with the precision of a machine, it trusted the little man from Hanover absolutely, implicitly; he trusted in justice and in God.

The fight began and Bismarck attacked all along the line. All that Catholics held dear was assailed by him: their rights as men and citizens were trampled on, their bishops cast into prison, their religious exiled, their priests hampered in the free administration of the Sacraments, their preachers silenced, their schools closed. The May Laws (1873) of Falk practically disfranchised every German Catholic who would not apostatize. For a while the "Man of Blood and Iron" triumphed. But Windthorst and the Centre faced him at every turn. Windthorst managed the attack and bore the brunt of the shock. He met the Chancellor's charges with icy disdain, stung him into fury by his cool sarcasm and imperturbable self-control, repelled insinuation with facts, invective with argument, calumny and slander with the truth. Over the stormy waves of debate, he shouted his motto, "Liberty, Truth and the Right." He made Parliament and people, Chancellor and Emperor look and listen. He asked for fair play, and that millions of patriotic Germans should not be enslaved. Every year he wrung a concession from the enemy; every session of the Reichstag he won a victory. The Centre and its leader held the balance of power at last. Their demands

were just, their methods honorable and straightforward, their patriotism beyond questioning. Their support was needed by Emperor William and his Chancellor against the growing power of Socialism. The "Man of Blood and Iron" asked for terms: the May Laws had to go, Bismarck had gone to Canossa, Windthorst and the Centre had won.

Ludwig Windthorst has deeply influenced the political and social life of his Catholic fellow-countrymen. They see and hail in him the strategist, the organizer, the liberator. If they follow his plan of campaign and are true to his ideals, they need fear no foe. If they imitate his child-like faith, his loyalty to Rome, his virtues as a father, a husband and a citizen, if they make his motto, "Freedom, Truth and the Right" their watchword, they will surely add other and grander victories to the triumphs they have already won.

JOHN C. REVILLE, S.J.

Modern Socialism and Private Property

Socialism in its modern acceptance is "a system both economic and political, which advocates the abolition of private property in the means of production and the substitution therefor of collective ownership, with consequent collective control of the production and distribution of the goods produced by the entire people constituted into a democratic commonwealth."

All the latest platforms of Socialist parties assert these characteristics more or less explicitly. All demand the abolition of the present system of private property and the socialization of ownership in the means of production without limitation and restriction. The platform of the Socialist Labor Party says expressly that a summary end must be put to the present barbarous struggle by the abolition of classes and the restoration of the land and all the means of production, transportation, and distribution to the people as a collective body.

The national platform of the Socialist Party adopted in Chicago in 1904 declares: "Socialism means that all those things upon which the people in common depend shall by the people in common be owned and administered. It means that the tools of employment shall belong to their users and creators; that all production shall be for the direct use of the producers; that the making of goods for profit shall come to an end; that we shall be workers together, and that all opportunities shall be open and equal to all."

But if any one were to infer from this that Socialism means to rob the capitalists and to destroy property rights, the Socialists will tell him that he does not know what Socialism is. The truth, they say, is that Socialism is the only system of production and distribution that will guarantee to every human being the possession of the private property to which he is entitled by reason of having produced it through his own efforts. The present capitalistic system, they claim, denies the individual

the opportunity to own and control the product of his toil, which is the only private property that any one can rightfully own, as no one else can justly claim that which another has produced. The present capitalistic system is, furthermore, they assert, as has been scientifically proved by Marx, a system of exploitation (robbery), since it permits the capitalists to make profit of the land, tools and machinery which all the people must use in order to live. It allows the capitalists to use them for the purpose of enriching themselves, thus making the great mass of the people dependent on the few private owners, who can use this great power for every means of oppression and tyranny. Socialism, therefore, they infer, does not seek to rob any one or to destroy property rights; on the contrary, it would stop the long robbery of the worker through profits, interest and rents, and secure to all the right to own all the property he might produce.

Private property, however, in the goods of consumption, such as food, clothing, dwellings, furniture, utensils, may be retained by the individual; but with this restriction, that they shall not be employed in productive enterprises. Under Socialism as explained by the American Socialist, a man may own his own house and furnish it in the most luxurious way. It is his own forever, to do with it as he pleases, except to let it out for rent. Even such productive property as a wheelbarrow or a sewing machine may remain private property, only not to be used as capital. Landowners, too, may retain permanently the land that they cultivate or occupy, but should be compelled to pay to the community annually the full rental value, exclusive of improvements. All business, however, shall be carried on by the entire people, all members of the community being obliged to contribute toward production by their labor.

The reason why modern Socialism advocates the social ownership of all means of production and the vesting of it in the entire people is laid down in the following consideration: Competition, oppression, and exploitation cannot be entirely abolished where private property goes on with social production. But this will necessarily be the case if not all, but only a part, of the productive goods is socialized. In like manner anarchy of production, which is a necessary consequence of free competition, will not cease as long as there are many producers, no matter whether they be individual or corporate. Consequently, where order and justice in production are to prevail there can be but one owner of productive means, one controller and organizer of production. The natural conclusion drawn from this is that the workers must organize "to seize the whole powers of the government, in order that they may thereby lay hold of the whole system of industry, and thus come into their rightful inheritance." But if any one were to infer from this that the government should own the means of production, they say: "No, government ownership is not Socialism; it is not necessarily even a step to Socialism. Social-

ism means that the workers shall own and control the machinery of production, and dispose of the products as they like. Government ownership may mean, and if administered by the Republican and Democratic parties will mean, that the workers in the government industries will get the value of their labor power, and no more, and that the immense surplus produced by their labor will be controlled by the capitalist class." (*International Socialist Review*, August, 1911, page 111.)

But how are they going "to seize the whole powers of the government"? "The Socialist Party of America," we are told, "has two main functions. Of these the less important, although the more conspicuous, is to nominate and, if possible, elect Socialists to office. We have already elected some; we shall elect many more; but they have accomplished little in their official capacity for the working class, and in the nature of things can accomplish little. The really vital work which the Socialist Party has done, can do, and will do, is the education and organization of a body of clear-headed revolutionists, who understand the structure of capitalist society, who are determined to destroy it, and who can and will plan intelligently and work unitedly to that end." (*International Socialist Review*, July, 1911, page 47.)

Here the question naturally arises whether Socialism proposed merely as an economic and political system, having for its object the introduction of collective ownership in the productive means, the socialization of all production, and the establishment of a cooperative commonwealth democratically organized, contains anything that falls under the condemnation either of the moral law or the Church. Might it not, if thus framed, be in harmony with Christian doctrine and with the benign intentions of the Founder of Christianity, who came to emancipate the oppressed and to insure freedom for all men?

In fact, there are some who believe this to be the case in modern Socialism. In its purely economic aspect, they say, Socialism contains nothing contrary to faith. True, it would abolish private property in capital, but the latter institution is not an end in itself, and the moral law merely requires that the rights and opportunities of private ownership be sufficiently extensive to safeguard individual and social welfare. In theory, at least, the proposed scheme seems to meet this end.

"From a Catholic point of view, however, we must answer decidedly in the negative. As an economic system, Socialism denies the right of private property and recognizes as lawful only collective ownership in the means of production and distribution, considering the former as the source of all our social evils and regarding the latter as the necessary condition for the peace and happiness of the human race. Leo XIII has expressly condemned this fundamental tenet of Socialism as erroneous and contrary to the divine truth. He asserts the right of private ownership in the means of production, not only as natural and innate in man, but also as neces-

sary for the welfare of mankind, and hence regards its abolition and the substitution for it of public ownership as unjust and detrimental to social peace and order." ("The Characteristics and the Religion of Modern Socialism," Rev. John J. Ming, S.J., page 340.)

"The common opinion of mankind," says Pope Leo, "little affected by a few dissentients who have contended for the opposite view, has found in the careful study of nature, and in the laws of nature, the foundation of the division of property, and the practice of all ages has consecrated the principle of private ownership as being pre-eminently in conformity with human nature, and as conducing in the most unmistakable manner to the peace and the tranquillity of human existence. The same principle is confirmed and enforced by civil laws—laws which, so long as they are just, derive from the law of nature their binding force. The authority of the divine law adds its sanction, forbidding us in severest terms even to covet that which is another's. . . . The rights here spoken of, belonging to each individual man, are seen in much stronger light when considered in relation to man's social and domestic obligations." ("Encyclical on the Condition of the Working Classes," 1891.)

The State or community has no right to abolish private property in the means of production, because private property in those means is not a social right, but an individual right derived from nature, not derived from the State. Nay, the State is in duty bound to acknowledge, respect, and guard private property, just as it is in duty bound to acknowledge, respect and guard all the rights of the subject that come from nature and are in reason anterior to the State. For, as Pope Leo says, "if the citizens of a State—in other words, the families—on entering into association and fellowship, were to experience at the hands of the State hindrance instead of help, and were to find their rights attacked instead of being upheld, such association should be held in detestation, rather than an object of desire."

We go further than this. We maintain that not even the consent of all the States could sanction the abolition of private property in the means of production. The only case in which it could be abolished would be if all men, taken individually, one by one, consented thereto. But that compact would only bind those individuals who had consented thereto, but not their children, since they would receive the right of having means of production, not from their parents, but from nature. The assertion, therefore, is false that the State or the community, if they judge it expedient, may force people to have property in common.

We can best conclude our argument with a passage from the Encyclical "Apostolici Muneris" (1878) of Pope Leo XIII: "The Socialists wrongly assume the right of property to be of mere human invention, repugnant to the natural equality of men. . . . More wisely and profitably, the Church recognizes the existence of inequality amongst men, who are by nature unlike in

mental endowment and strength of body, and even in amount of fortune; and she enjoins that the right of property and of its disposal, derived from nature, should in the case of every individual remain intact and inviolable."

F. J. MAECKEL, S.J.

Russian Persecution of Catholics

Stolypin has passed from the stage of Russian diplomacy; but his spirit still lives on. The Government is faithfully continuing his anti-Catholic policy, the real fruits of which are only now becoming apparent. It needs no prophet to predict a persecution in Russia for the near future. Perhaps it were better to say that this has already begun. The recent utterances and actions of the Ministry for the Interior certainly have left no doubt of its animosity against the Church.

Stolypin had been especially empowered by the Emperor to undertake a thorough investigation of the Catholic consistories and episcopal chancelleries. This course of action was directed mainly against the Poles, since Russian Catholics are still very few in number. The investigation was completed only after the death of Stolypin, and the Ministry for the Interior hastened at once to communicate to the world the dreadful discoveries it had made. The "incredible facts" thus blazoned forth can only redound to the praise of the Polish bishops and priests.

It is further to be noted that Tiazelnikof, a fanatic and anti-Catholic bigot of the first water, was commissioned to draw up a project for the correction of the abuses rampant in the aforesaid consistories and chancelleries. The following is part of the published report of the Ministry for the Interior, and illustrates the actual persecution to which Catholics are subjected in Russia at this very day:

"An investigation into the activities of certain Catholic clerics, which was undertaken at the beginning of the year 1911 by the Department of Religion, according to the desire of the Ministry for the Interior, has laid bare the unlawful and anti-national proceedings of these men. The discovery was likewise made that certain Catholic diocesan administrations were intimately connected with trials before the courts (*e. g.*, because of secret congregations). These circumstances, besides others previously known to us, have led to the conclusion that the activity of individual clerics against the Russian State is not to be interpreted as a personal matter, but as part of a systematic course of action."

The investigation extended itself to the dioceses of St. Petersburg, Warsaw, Luzk-Sitomir and Wilna. The entire revolutionary activity of the Catholic bishops and priests is summed up in twenty-one indictments, which make clear to the mind of the Russian authorities how pernicious and dangerous to the welfare of the commonwealth the proceedings of the Catholic clergy have been, and what stringent measures are demanded to keep the latter in due subjection. We quote the docu-

ment with the explanations needed to make plain the nature of the alleged crimes:

"1. The prohibited use, in official letters, of Polish in place of the Russian language." Bishops, therefore, when officially addressing themselves to such of their flock as understand no Russian are to write in a language unintelligible to their readers.

"2. Non-fulfillment of Ministerial ordinations." An instance of this is the case where a bishop has dared to publish a papal document as he received it from the Vatican, without regarding the omissions and glosses indicated by the Ministry. This is a capital offence in the eyes of the Russian bureaucracy.

"3. Proceedings which were calculated to combine Catholic spiritual undertakings with Polish national interests." Such an intermixture of nationalism with spirituality is the catechetical instruction or sermon held in Polish in districts where Russian would not be understood.

"4. The erection of secret Polish schools." As already hinted the Russian Government demands that every instruction, even in religion, must be given in no other than the Russian language. Polish districts are not excepted. The object is first to Russianize the Pole and then to bring him into the "orthodox" church.

"5. The founding of Polish national societies." The Catholic pastors had naturally founded Catholic societies and these, because consisting of Poles, were of necessity Polish societies. Hence the unpardonable violation of Russian law.

"6. The violent substitution of the Polish language for the mother-tongue of the Russian Catholic population." Of the twelve per cent. of the Russian population who are Catholics almost all are Poles. These will not accept the Russian language and could not even be forced to adopt it. Russian Catholics receive all their instructions and sermons in their own tongue.

"7. The attempt of the Catholic clergy to arrogate to themselves the care of education in the schools." This accusation clearly entitles them to the highest credit. The "popes," as the parish priests of the Russian established church are called, often find even reading most difficult. Science and the education of the people are out of question for them. In fact, it is the policy of the Government to keep both priest and people in ignorance. This is its only hope of preserving the present state of absolutism.

"8. The attempt to bring political organizations under the control of the clergy," and "9. The systematic pressure brought to bear upon the laity to effect political results by spiritual means." The explanation of these two clauses is sufficiently evident from the preceding remarks.

"10. The opposition, in defiance of the law, against mixed marriages between Catholics and those of the Russian orthodox faith. The influences, moreover, which are exercised to prevent such alliances by means of spiritual motives," and "11. The violation of the State marriage laws." In both these cases bishops and priests have merely performed their duty as prescribed for them by the Church. What fearful intolerance is practised by means of the State marriage laws has already been set forth in a previous issue of AMERICA.

"12. Violation of the law by direct communication with the Roman Curia." No intercourse with the Vatican is permitted the Catholic clergy, unless it passes through the official channel of the Ministry for the Interior.

"13. Direct communication with Catholic Religious Orders in other countries in transgression of the law.

14. Communication with the Jesuit Order to spread its activity in Russia. 15. Erection of secret convents under the semblance of industrial establishments. 16. Erection of secret Religious Orders which are directed from abroad."

The remaining five articles are of minor importance and mainly regard financial matters. Fault is found with the bookkeeping in the monasteries. An accusation is made of the evasion of the stamp tax, a matter in which Russian officials are naturally very suspicious, since they themselves are wont by this method to deprive the State of millions of rubles. And finally the manner of taking up collections and other matters of domestic economy complete the charges against the Catholic bishops and priests in Russia. Since this is the sum total of all the supposed offences that could be brought against them after months of official investigation on the part of their bitterest enemies, we may well look upon this indictment as the most glorious tribute that could be paid to these martyrs and apostles in the cause of Christ.

Had Russia devoted one-tenth of this zeal and energy to find out the real elements that are plotting the ruin, not merely of the monarchy, but of the country itself, the Socialists, Anarchists and Nihilists, who are numbered by the thousands, conditions might indeed be far different in that unfortunate land. In spite of the decree of toleration, issued in 1905, Russia is striving to force all Catholics into the State religion. She is beginning with the priests. What projects are to be devised to correct the twenty-one "abuses" we do not know; but the Catholics in Russia are inured to suffering by centuries of persecution, and they will not flinch now. Present political conditions may for a time distract the attention of Russian officials; at least there is great need for them to clean their own Augean stable.

WILHELM SCHLÖSSINGER, O.P.

With Workers for Boys in Their Teens

MAKE MEETINGS CHEERFUL.

Clearly enough the paramountly important feature of our work, the religious meeting, is the very one that is the least congenial to juvenile nature. Hence the necessity of enriching the meeting with a tone of cheerfulness through which attendance will become less burdensome for the members generally and, for the better disposed of their number, really inviting. However, the sunny atmosphere now looked to does not spell merri-ment. That form of exhilaration, once excited in a boy audience, easily leaps beyond bounds. Neither is the desired enlivenment a synonym for genial expansiveness on the part of the Director. True, the latter must be as immaculately free from peevishness as from polysyllabics but, even though wholly unmagnetic, he can abundantly brighten his gatherings by applying plain, business-like expedients.

Foremost amongst the means to be thus employed is the precaution of reducing the meetings in number—say to fifteen or twenty annually—until short-winded youthful perseverance can face them with a confident smile. Having made this reassuring start, let the Director shorten the work of each session by the rule that forty-five minutes are as many as his spiritual sons can pass in pious restraint without breaking the peace. Furthermore, the reverend guide should habitually forget himself to the extent of dropping into brief, eagerly welcomed heart to heart confidences regarding whatever material attractions are coming. At this point let us note that, while the feelings of the auditors are much warmed by the introduction of agreeable topics, a corresponding dearth of enthusiasm will certainly result if the auditors are forced to sit through dismal chidings administered to delinquents in the duties of membership. Hence one gains, seemingly, by saying little before the common assembly concerning the chronic ill of non-attendance. Usually, the most satisfactory treatment of that fault lies in dealing, through the mails, with none but the guilty individuals and their families.

Passing to a form of oral activity that cannot be dispensed with, the regular instruction, we still find that control of the situation awaits the enterprising spiritual guide. He can now accomplish wonders in the right direction by so enriching his discourses with illustrative matter as to be followed with some interest and even, perhaps, with genuine pleasure. Meanwhile, the setting of the session will gain immensely if the young participants be permitted to do a little singing. Indeed, it is difficult to explain how the person in charge can miss securing this feature, which, acting as a sort of transformer, converts a troublesome, not to say unmanageable, exuberance of boyish animal spirits into most desirable vocal help. Three selections, each limited to a couple of stanzas, can easily be included in the evening service. Sacred song will then add its finish of cheer to a little program of exercises that may be arranged about as follows:

Hymn; announcements and general remarks; prayer, (*e. g.*, the Litany of the Blessed Virgin); hymn; instruction; hymn; short closing prayer.

It is not to be imagined, however, that the foregoing expedients constitute the full measure of effort towards the creation of engaging meetings. Continuing, the Moderator should consult his purpose by carefully forestalling breaches of discipline; for by so doing he escapes an otherwise inevitable recourse to the remonstrances, threats and corrections which would inevitably fill proceedings with gloom. Apparently a leading component of the present ounce of prevention is the plan of assigning each and every member to a fixed pew. This regulation guards against the disorderly overcrowding of favorite seats. Again, it separates and thereby disables the "gang," that energetic alliance which, as everybody admits, ought to receive close attention. United,

the gang plies tirelessly and more or less uncontrollably the juvenile trade of mischief-making; dispersed it is shorn of industrial strength.

Insistence on the occupancy of fixed pews is of further value. It enables the clerical custodian of law and order to locate definitely incipient trouble-makers so as to subject them to the tranquilizing influence of his kindly eye. And, what is of chief moment, the proposed seating arrangement, by facilitating the quiet marking of attendance, removes a potent cause of upheaval. When boys are on hand in numbers nothing can be more perilous than their viva voce declaration of presence. Too often the opening roll-call, degenerating into something of a multitudinous cat-call, forces the unfortunate director to assume for the rest of the evening the repellent role of a disciplinarian much overworked. No wonder that the short-sighted endeavorer, deceived by a false vision of old heads on young shoulders, finds his darkened, cheerless meetings deserted.

It is hoped that such suggestions as the foregoing may strengthen the encouraging view that boy-saving endeavor, far from demanding rare magnetic gifts, is open to almost any zealous worker ready to meet difficulties with methods to suit. If many directors are busy scolding to death over-numerous, unduly prolonged, uninteresting meetings, it may be fairly held that the good men are as yet indifferent to considerations of the kind just offered. And, certainly, while these would-be promoters of the cause loudly attribute failure to their lack of personal charm for the young, other reverend brethren, every bit as unmagnetic as the first, are scoring splendid success through no higher gifts than commonplace, practical mindfulness that, "boys will be boys."

GEORGE QUIN, S.J.

When one quotes "an eminent Jesuit" in support of some extravagant assertion, one would do well to give some particulars concerning his title to eminence. A Jesuit may be eminent in a dozen or more ways, in natural science, in the classics, in mathematics, in canon law; he may be eminent as a preacher, a director of retreats and conferences; as a worker in the hospitals, or among the poor; as a military chaplain, an administrator, or a superior; as a metaphysician, and even as a saint. Yet his opinion in, for instance, a matter of dogmatic theology or ecclesiastical history may be of no particular value. "*Non omnia possumus omnes.*" Sometimes his eminence is only brevet rank granted by the one who quotes him in order to make his opinion more serviceable.

A Protestant, whether eminent or not, we cannot say, asserted lately that "an eminent Jesuit" had told him that "he found the Book of Common Prayer Catholic from cover to cover"; and that assertion suggested our remarks.

CORRESPONDENCE

The Privilegium Fori

ROME, December 17, 1911.

As the readers of AMERICA are doubtless aware, the Centre Party in Germany has issued a strong manifesto for the coming elections. To offset the effect of its appeal to the Germans at large, an interrogation was presented in the Parliamentary Chamber of Saxony at Dresden, concerning a Motu Proprio of the Holy See on the calling of clerics before a civil tribunal; to which the Minister of Worship replied declaring the decree of the Holy Father contrary to the constitution and laws of Saxony, adding that he had received word from the Minister of Saxony at Munich that the Motu Proprio is not applicable to Germany. This was followed by the publication from a press-bureau in Berlin that on the appearance of the Motu Proprio Dr. Von Muehlberg, the Prussian Minister to the Holy See, was instructed by his government to demand of the Holy See whether the decree extended to Germany, and that he was answered by Cardinal Merry del Val in the negative.

The facts in the case are these. In the course of the past year some appellants before an ecclesiastical tribunal at Rome thought to bring pressure on the court for a favorable decision by a threat of otherwise carrying the matter to the civil courts. This in the face of the standing censure, repeated in the bull "Apostolicæ Sedis" (cap. VII), against all who constrained civil judges to call ecclesiastics before their tribunals in contravention to the canons, where the privilege of an ecclesiastical forum for clerics prevailed. The subterfuge insinuated was that the appellants bringing action in civil courts were not constraining the judges. On October 9th last the Holy Father in a Motu Proprio ("Quantavis diligentia") issued an authentic declaration of the censure, declaring that any private individual whatever who brought civil action against an ecclesiastical person without leave of the ecclesiastical authorities incurred the censure. It is to be noted that according to the decision of the Roman Congregations the bishops shall accord this leave when asked.

Subsequent to the issue of the Motu Proprio Mgr. Heiner, one of the auditors of the Rota, published an article thereon in the *Kölnische Volkszeitung* indicating that neither the original censure nor this authentic declaration had a bearing on Germany, where the clerical privilege of an ecclesiastical forum did not prevail, having long since lapsed by derogation of custom counter thereto. The visit of the Prussian Minister to the Cardinal Secretary of State was to inquire the judgment of the Holy See on the position taken by Mgr. Heiner. The Cardinal Secretary replied that Mgr. Heiner's presentation of the matter was in perfect accord with canon law and that the Motu Proprio had no application in Germany.

On Monday, the venerable Father General of the Passionists, Father Bernard Mary of Jesus, of the family of the Silvestrelli, which figures prominently in political and diplomatic circles here, died suddenly of a fall. He was over eighty years old, and some months ago, relinquishing the government of his Congregation to his vicar, Father Joseph of the Mother of God, had withdrawn to the Passionist Monastery in Moricone. The necrology of the week also includes the Prince of Piombino, likewise an octogenarian. He was perhaps the most dis-

tinguished figure in the Roman nobility of to-day, and had been all his days a staunch Catholic in principle and practice.

The deadlock in the Municipal Council is broken at last. The Agrippa of the occasion seems to have been one Signore Cecchetti, a Socialist with a head, who persuaded the majority of his party to come to an agreement with the rest of the coalition. Then the coalition held its caucus. The presiding officer announced that the bone of contention had been removed, the four members of the Giunta who had originally resigned absolutely refusing to withdraw their resignations or to serve again. This made way the next day at the meeting of the Council for Nathan to withdraw his demand that they should be re-elected. Then the coalition voted unanimously for their caucus list. So the Council has a Giunta and the city is saved. Nathan, however, had to work his bad temper out of his system; so he turned on the recent allocation of the Holy Father. "While from on high," quoth he, "pontifical complainings deplore the clamorous manifestations of the national jubilee, from below arises a voice resonant in every corner of the land to proclaim that Italy is. Enthroned in her own Rome she fronts the world with an affirmation of her existence . . . and does not forget her civic duty in the inevitable predestined defense of her national right." Poor Italy! She is and she is not. But her irrepressible syndic decidedly is; more's the pity! He sets himself up in the glare of his own oratory, alone in Latium, grandiloquent, Rienzi redivivus, the king-pin of the queen city of the world.

Peter Ryss, Roman correspondent of the *St. Petersburg Retch* and the *Moscow Ruskoja Misl*, was conducted to the frontier by two police officers on Tuesday and given an efficacious *l'envoy* beyond the realm. He was charged with sending false news of the war, which he denies, while acknowledging an article charging Giolitti with abolishing the prerogatives of Parliament, and another censuring the conduct of the Camorra trial at Viterbo. He left with threatenings of an accounting later for the provisions taken against him. Dr. Barth, the German correspondent recently expelled has returned to Rome, under leave, it is said, requested by the German Government.

Your correspondent has authentic information that the rumor of Mgr. Agius's appointment as Apostolic Delegate to the Church in the United States was correct: his official appointment had been forwarded to him through the mails, and must have reached Manila about the time of his unexpected demise.

At a little place called Morlupo some excavators have accidentally come across an unknown catacomb of the first or second century, with its galleries of loculi, ancient inscriptions, antique lamps and clay vials. The noted archeologist, Horace Marucchi, will investigate the matter at once.

The government has between ten and fifteen thousand additional troops at Naples ready to set out for Tripoli before the end of the week. The force in the field must have long since past the hundred thousand mark: but the Turks and Arabs keep on fighting. The Italian losses to date number over three thousand either killed in action or dead of disease, and over eight thousand sick and wounded. This is authentic, though not published in the Italian papers.

In the new distribution of the municipal departments, Mayor Nathan has separated the departments of municipal taxation and police, and retained the superintend-

ency of the latter (called here "The Watch") for himself. With our new Dogberry the town still feels secure. On application of the Merchants' and Manufacturers' Association, the Mayor has cancelled the sabbath quality of the Sunday eves of Christmas and New Year's. Before the merchants could profit thereby the entire tramway force of the city went out on a strike. Last year they struck for a Christmas holiday, but compromised on a half-day on the eve, the cars stopping their running at three in the afternoon. This year the tramway company determined to give this half-day on Saturday instead of the real eve, Sunday. Instead of accepting the change the employees demanded the whole of Christmas Day, and not receiving the concession, out they went on an immediate strike. In their fine military overcoats they wandered up and down the Corso and along the chief avenues of the city, quiet and orderly, and, to the stranger, looking a bit foolish.

The Exposition at Turin has awarded "Il Gran Premio" to one John Preziosi, for an educational exhibit of the work done for Italian children in the United States. In Preziosi's own words, "The Exhibit in the eloquence of its figures and data sound to-day a warning: if Italy does not wish to renounce her national rights over the children of the Italians in North America, she has the duty of inaugurating an entirely new program for the preservation and diffusion of our language among the children of the emigrants. And this program must be competent to face what America and the Americans do and spend for the assimilation of our youth." This is illuminating as an Italian view of the uses to which the hospitality of the United States is to be put in regard to Italian emigrants and their children. C. M.

China's Educational Anarchy

The old-fashioned Chinaman has a supreme contempt for all Occidental learning. For him all knowledge is condensed in the classics of Confucius. From these books, the like of which have never been written, is derived that incomparable superiority which they are fond of attributing to China. The famous statesman, Li-Hung-Chang, said to the Emperor of China fifteen years ago: "As every one knows, the Book of Mutations (Iking) contains everything. We Chinamen possess this treasure from the start. Applying ourselves altogether as we do to the abstract and lofty knowledge it contains, we had no time for base practical applications. The Occidentals who have time on their hands have concerned themselves with such things. Hence what they call their sciences. Let us take up those sciences. They are ours by right as they are nothing but the applications of our Iking. They are the interest derived from our capital and we ought to avail ourselves of it."

The first lesson that startled China out of its torpor was received in the war with Japan in 1894-95. It was the rout of their old fashioned ways by modern science. From that began the magnificent schemes of educational reform in 1898. But the reformers wanted to go too fast, and a formidable reaction set in. The old Empress took up again the reins of power, and soon the reaction was followed by the revolt of the Boxers in 1900. Then came a more decisive and clearly defined lesson in the intervention of the Powers, the capture of Peking, and the flight of the Imperial Court. The other side of the medal was presented when the Orient prevailed over the Occident, when Japan gave such a whipping to Russia. That lesson was learned, and China set to work seriously. Never was there such feverish excitement in the change-

less East. At any price China had to be saved from the disintegration which threatened it from without. It had to be built up and strengthened against the foreign Powers. Everything had to be done at once and offhand. The army, education, reform of the laws and the administration, and chiefly the finances all had to be attended to simultaneously. What they attempted in the matter of education is all we are concerned about now.

On January 13, 1903, appeared the new School Regulation. It was the work of the Viceroy, Chang-Che-Tong. Associated with him was the Chancellor of the old University of Peking. They drew their inspiration from the Japanese scholastic code. Everything was settled in detail from the kindergarten to the university. The decrees provided for the coordinate existence at least for a period of years of the old traditional examinations which were purely literary, and of modern examinations. They fancied that the number of applicants for the old studies would diminish each year, but that the old would disappear about 1913. It was a mistake not to have used the intervening time to prepare an army of primary teachers and to have disdained to call in help from outside. But they wanted to get rid of foreign teachers as fast as possible, for the presence of English and Americans and Japanese in their normal, preparatory and military schools annoyed them. They gave them the meanest work they could, and when they could not they so hampered them as to make their teaching a farce.

Moreover to hasten the pace they had recourse to two measures, both too expeditious and too radical to be productive of any good effect. In the first place hardly two years had elapsed after the great Decree of 1905 when another appeared which was quite unexpected. To cut clear, at one stroke, from the past, the literary examinations were suppressed, and from that out decrees and regulations began to pile up in such a fashion that everything was in confusion.

In the second place they sent swarms of students to Japan to prepare to become teachers and professors with all possible despatch. They were going entirely too fast, and the great undertaking which was badly conceived and badly managed received a decided set-back.

The general results of this school reform may be summarized as follows: any amount of decrees, laws and regulations; an enormous expenditure of money and trouble; a mere smattering of modern sciences; a recoil in morals and a tremendous advance in revolutionary ideas on the part of the student. It also checked the educational movement itself. Indeed nothing has been done these last two years, and the old time enthusiasm has completely evaporated. The turbulence of the students, their dreams of independence, the incompetency and lack of authority in the teachers has given the whole nation a decided chill. Some schools are closed, others are dying of inanition or want of funds, professors, and discipline. What is most astonishing about it all is that the young Chinaman, who was once remarkable for respect for his teachers, threw off all restraint as soon as he attempted the new learning. All that is being done is to post up fine regulations which no one minds; punctuality is unknown and leaves of absence are taken *ad libitum*. Outside no individual work is thought of. Scholars regard teachers as their equals or rather their inferiors. Inside the schools, the pupils rule. If any attempt at control is attempted a strike or a riot results.

Barring a few exceptions such is the condition of the school in China to-day. A great effort was made but not sustained. The plans had many common-sense ideas,

but it was all on paper. Although the movement was said to be modern, it was a curious mixture of old and new, with the new on the surface; beneath it all the old remained. In the examinations at Peking the candidates complained openly of the incompetency of the examining boards, the omnipotence of the retrograde and retrogressive magistrates, and the graft that was everywhere apparent.

At the outbreak of the Revolution China had 52,000 modern schools of all the degrees, and there were a million and a half of students. It is to be hoped that when peace is restored there will be a reorganization on a better basis and with mature ideas, that will be carried out.

As has been said, the purpose of the Chinese in sending so many students abroad was to get rid of foreigners as soon as possible. It was the old prejudice at work. This xenophobia is not yet dead even in the most enlightened classes, and will disappear very slowly. Convinced of their own superiority, they fancied that it was the easiest thing in the world to master the new learning. They saw the Japanese acquire all that the West had to give, although the Japanese were once their pupils. Had not the Viceroy Chang-Che-Tong said that to know universal geography, an atlas and ten days work sufficed? The result was that without going deep into anything, the Chinese secured a certain number of receipts and formulas from their preceptors, thanked them and went their way. That explains the disasters in banks, railroads, and schools. Some outsiders were called in after these failures, but did little, for when they were employed, teachers of the old school hampered the efforts of the imported instructors. Indeed a law published in 1908 restricted foreign teachers to civil and military subjects. In everything else they were forbidden to meddle. They had to teach at the time prescribed; often they had few pupils, and seldom anything like order. In such conditions no results could be expected. A. M.

The Little Sisters Saved by the Paris Workmen

PARIS, December 20, 1911.

The determined attitude of the Paris workmen with regard to the Little Sisters of the Assumption has produced the desired effect. A month ago, as the readers of AMERICA were informed, the expulsion of these devoted servants of the poor was expected, not merely from day to day, but literally from one hour to another. The intentions of the Government were well known, Monsieur Malvy, Under-Secretary of State, being the prime mover in the matter, and the recent expulsion of the Little Sisters from their houses at Lyons proved that the Government could unhesitatingly set public opinion at defiance when its anti-clerical instincts were appealed to. The scenes of brutal violence that took place at Lyons roused the fighting spirit of the Paris workmen in favor of the nuns.

It has surprised the Sisters. They knew that they were regarded with grateful affection by their humble clients, but they were not prepared for the steady, unflinching devotedness with which, in all the suburbs where the Sisters have a house, the workmen banded together to defend them. Petitions were organized in favor of the nuns, protestations were placarded on the walls, deputies were interviewed and called upon to join in the campaign and, at the same time, a strict watch was kept over the threatened convents. All through these anxious weeks, when the fate of the nuns hung on a thread, a certain

number of workmen, selected for the purpose by their comrades, were at five in the morning at the convent door, eager to inform themselves of the nuns' welfare; others visited the police station to inquire if orders had been received in the night; then, when they had ascertained that no danger was to be apprehended for the morning, they dispersed for their work. At midday and in the evening others returned to make the same inquiries; thus, during many weeks, an incessant watch was kept up by men to whom "time is money" and who, on this occasion, put the interests of the Sisters before their own, with unhesitating generosity.

At the meeting organized in the faubourgs the question of the expulsion of the Little Sisters was put before an audience which was solely made up of working men and their families; there were no violent or abusive speeches and the religious aspect of the matter was only indirectly alluded to by the orators. They merely advocated the rights of the citizens to choose their own sick nurses, irrespective of the habit that may be worn by the latter. The question, being placed on this basis, appealed to all; many workmen logically concluded that in a country that is supposed to be free, the expulsion of the Little Sisters is an offence to justice and to individual liberty and, whether they happened to be practical Catholics or not, they promptly enrolled themselves among the Sisters' defenders.

The result of the campaign, of which the Paris workmen are the prime movers, may be more far-reaching than would appear at first sight. It has, for the time being, saved the Little Sisters, M. Caillaux having assured them that, for the present, they have nothing to fear. Indeed, upon the remonstrances of the Prefect of Police, M. Lepine, a decided adversary of the expulsion, the Government has become convinced that it would be unwise to act against popular opinion, and thus the steady action of the workmen has intimidated men who have, hitherto, never hesitated to trample upon the rights of justice to gratify their anti-clerical passions.

Unofficially, of course, the Government has informed the nuns that it is not only willing, but anxious, to find a means of conciliating what it is pleased to call their official duties with the Sisters' rights and the wishes of their defenders. This is the first time since the religious persecution began in France that the arbitrary and God-hating Government has shown signs of yielding to the pressure of public opinion, and it is to the honor of the French workmen to have carried out their scheme of defence in a manner that has brought about this unexpected result.

Perhaps their example may be of use in the future. There is no doubt that France is governed, or, rather, tyrannized over, by a ministry, and that the action of the Catholics has too often been hampered by their want of union and of perseverance. The Paris workmen have shown themselves in the late campaign skilful and tenacious as well as generous and zealous. They are still engaged in their work of love, the defence of the Little Sisters. "We shall not stop till our Sisters are safe," they prudently assert. Meetings are held, protestations are circulated through the suburbs, the Ministers are interviewed and appealed to; a steady movement of agitation, within the strict bounds of legality, is kept up with unwearied perseverance.

Truly these events have shown the Paris workman in his best light and they have proved, once more, his tremendous power for good as for evil, as the case may be.

ANGLO-FRENCH CATHOLIC.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JANUARY 13, 1912.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

A Cardinal's Qualifications

As we finished reading an article in the *Independent*, which is a very rancorous attack on the new cardinals, the opening lines of the second book of "Paradise Lost" came into our mind. There is no question of the splendor to which those princes have been raised; and the writer of the article evidently holds that, like Satan, they have been

"by merit raised

To that bad eminence."

In Cardinal Legari we find two notes of the malice which won promotion. He was not ordained priest until he was fifty years old, and he is an archeologist not agreeing with the revolutionary school. Cardinal Cabrières' malice consists in this, that he is eighty-one years of age, a royalist and an unsuccessful competitor with Mgr. Duchesne for a chair in the French Academy. But we cannot go through the whole list. Let us take the greatest sinner of the lot, Cardinal Billot, wicked enough to have been made a cardinal years ago, could the Pope's idea of qualification, agreeing with that of the *Independent's* writer, have been expressed in almost the words of the Justice of the play:

"Attends the youth whose most notorious crimes
Have stamped him soldier?"

Cardinal Billot's wickedness is manifold. In the first place, his father was a custom house officer; and as such functionaries are specially designed for the torment of men, it is clear to all who hold Mr. Tulliver's views on the origin of certain evils, that Monsieur Billot got into this world in defiance of Divine Providence, and that his son must have inherited the taint. Secondly, as the future cardinal was born accidentally in Alsace,

"He might have been a Prussian,"

had he not with a malice extraordinary in one so young deliberately entered upon the stage of life many years

before the Franco-German war. How he spent his earlier years we are not told; but we learn that as a seminarian he "gyrated" from one seminary to another and so deserved to be branded in the *Independent* as a "tramp," though gyrating seems to imply the trapeze rather than the road. Whether the assertion be true or false, we are not able to say; besides one may go from one seminary to another for perfectly legitimate reasons. But we can say that the assertion is suspicious. The article mentions three seminaries, Blois, Bordeaux and Angers. It is remarkable that these three cities did enter into his life, as in boyhood he attended college in Bordeaux, he was ordained in Blois, and he became a professor in the seminary of Angers. It would, therefore, be a still more remarkable coincidence if he was a seminarian in each of them. He then became a Jesuit, a crime too patent for comment, and afterwards taught dogmatic theology in the Gregorian University, Rome, for a quarter of a century. During this period he fell into several shocking scrapes, if the *Independent's* writer is to be believed. He taught virtual Protestant heresy with regard to the Sacraments; he boasted that his pupils never knew that there is a biblical question; he was the principal author of the encyclical on Modernism, and he and his associates falsified Loisy in taking some fifty propositions out of that author's works. The first accusation is absurd. With regard to the second, the vanity of Rationalists is deeply wounded when the Church, ignoring their fantastic claims to raise doubts and then settle them authoritatively, says very calmly that though there are interesting biblical questions, which, however, do not belong to the school of dogmatic theology, there is no biblical question in the Rationalistic sense. The Bible belongs to the Church. Its interpretation is her function. All the speculating and theorizing of Rationalists is not worth a single sentence of the Council of Trent, or of the Vatican; and the value of dogmatic texts, such as: Thou art Peter, etc., remains unaffected by their endless and contradictory hypotheses. Whether Cardinal Billot had a hand in the encyclical "Pascendi Dominici Gregis," the author of the article cannot say, except from gossip. Probably he had. But, whether he had or not, the principal author was Pius X, and not the cardinal, the *Independent's* contributor to the contrary, notwithstanding. The accusation of misinterpreting heterodox authors is an old subterfuge. Anyhow, we should like to know something more of Loisy's fifty-odd propositions. When were they excerpted, and for what purpose? We know the propositions of Molinos, of Baius, of Jansenius, of Quesnel, but where are those of Loisy? Are they included in the sixty-five condemned in the decree "Lamentabili"? These are not attributed to any particular person, but to "Catholic authors not so few." Such authors are to be judged by them; and if Rome was wrong in thus judging and condemning Loisy, let him come forward and accept the condemnation of these propositions.

But what can be expected of a writer so passionate as to say that Archbishop Darboy, murdered by the Commune in 1870, fell "a victim to Jesuit hate." Such a statement could come only from one, who, given a motive, would accept as sober earnest, Thackeray's riotous comedy in the "Novels from Eminent Hands." In Codlingsby, his burlesque on Disraeli, the affairs of Europe are settled in the wonderful Holywell Street house of Mendoza, the unique Hebrew, whither comes, to Codlingsby's surprise, Louis Philippe himself. Leading the young nobleman to the door, Mendoza whispered: "*Au revoir*, dear Codlingsby, His Majesty is one of us; so is the Pope of Rome." The absurd fable requires us to believe that the leaders of the Commune or, at least, Thiers and the Versailles Government were under Jesuit domination, and that, to gratify their revenge, the Jesuits did not shrink from sacrificing their own brethren. Moreover, the ground of the supposed hatred, the Archbishop's action during the Vatican Council, was past history. The Archbishop and his master, the Emperor, had failed egregiously, and one does not murder a ruined rival. But the matter is stated in the memories of the Chancellor Hohenlohe, says the *Independent's* writer. Hohenlohe quotes Michaud, a Jesuit-obsessed Old-Catholic; but even he does not state it as a fact, but only hints at it, without giving even the shadow of probability to the story.

The whole article is the work of an adept in the gentle art of "Muck-raking." In printing it, the *Independent* shows itself not altogether worthy of its name. It may be independent of sane history, of sound theology, of spelling even, but it is still bound fast in the fetters of rancor when there is question of the Catholic Church.

Archbishop Harty and the Y. M. C. A.

The Young Men's Christian Association, which has recently selected Manila as a base of operations for the Philippine Islands, is causing great anxiety to Archbishop Harty. It is high time for Catholics in America to take some measure to defeat the proselyting purpose of this anti-Catholic society, which under the cover of benevolent and social advantages extends the hand of fellowship to the great body of Catholic youth in the Islands, with the determination to withdraw them from their allegiance to their religion, which for the Catholic supplies the firmest motive of allegiance to his country.

As the archbishop warns his flock, the danger of corruption is far greater among them than it is in other lands. In many cases the young Catholic Filipino is apt to be insufficiently grounded in a knowledge of the Catholic religion to be able to resist the onset of error and allurements. Still less is he conversant with the history, doctrines and methods of false creeds. Owing to his immaturity he is prone to human respect and is easily beguiled by notions of free thought and independence of spiritual authority. Moreover, once enrolled as a

member of this anti-Catholic and despite its name anti-Christian Association, he "will be subjected to both open and covert attacks made upon his religion by Protestant ministers, and difficulties long ago exploded in other countries," where religious strife has supplied Catholics with a defensive armor, will have for him "the apparent cogency of unanswerable truth." "Above all," says the archbishop, "the young Filipinos will be constantly surrounded by an un-Catholic atmosphere; and so, little by little, they will lose their horror of heresy and will unconsciously conform to their environments." His grace, therefore, warns parents "that they may not permit their children to reside in the buildings of the Y. M. C. A., and that no Catholic may attend its lectures or religious matters, much less join in its worship."

The strong appeal of the Archbishop of Manila should arouse the militant spirit of Catholics the world over, but especially of Catholics in this country, bound as they are by closer ties with their brethren in the Philippines and eyewitnesses of the deadly peril to true religion of the activities of the Y. M. C. A. here in the States. Whether the Constitution of the United States may or may not follow the flag, political leaders may discuss as an open question, but as the government will repel every foreign invasion of the Philippine Islands and protect with army and navy and all the resources at her command her Filipino wards from every European or Asiatic foe, why should not the Catholics of the United States, especially through organizations like the Knights of Columbus and other federated associations, get together and defend the helpless Catholic youth of the Philippines, whom God has given to share with them the blessings of an American protectorate, against the hostility and religious aggressiveness of the Y. M. C. A.? If those Filipino boys had a hall and dormitory of their own there would be no temptation to frequent the rooms of the Y. M. C. A.

Anent the Social Centres

In further confirmation of the statement made in a previous article that Social Centres, as conducted at Rochester, were in reality Socialist Centres, and that this feature was likely to repeat itself elsewhere, because of the dominant Socialist influences in the movement, we quote the following passage from the Socialist organ, the *Appeal*:

"Chicago is using the schools for social centres. They are to be meeting places for the community. Lectures on all themes that concern the general welfare are to be delivered there. Dances and games for the young are to be held in this public plant. The schools are really to be of service to men. Kansas City is taking up the same question, and will adopt the social centre idea, in spite of the howling of such reactionary influences as the Santa Fe organ, the *Journal*. It is a right idea. The *Appeal* has been accused of never commending anything that is done. It is an error. It commends

this, as it has commended many things in the past. But what influence is behind the new move for the use of the public schools? Nothing but Socialism. Before Chicago began that use as a non-political move, Milwaukee adopted it as a Socialist measure. Before the various sociological movements now agitating for public good in many lines, apart from politics, the Socialist party declared for them in its platforms. There are many good measures now being generally advocated, yet nearly all of them are things that were first suggested by Socialists."

We may not object to the use of the schools for the "general welfare"; but they certainly are not meant to be converted into Socialist dance halls and lecture rooms, where the glorification of Ferrer and the indecency of the Rochester Saturnalian dance may be repeated. They have been erected for educational purposes. It is sufficient that Catholics receive no returns for the taxes they contribute to their maintenance; but it passes beyond all bounds of toleration to have them likewise made the means of Socialist propaganda and of insult and calumny against our Faith. It is time to scrutinize the Social Centre movement to see of what spirit it is. How far Socialists are actually dominating it we do not attempt to say. It is certain that they are among its most ardent supporters, and it is equally certain that they never give approval or support to any movement which they do not believe is directly leading to Socialism. The State support of Socialist lecture bureaus is the ultimate object they have in view. Whatever we may think of the use of public schools as Social Centres, we cannot permit them to be made Socialist Centres.

A Discriminating Testator

There recently died at Alicante, Spain, a worthy layman, whose life and death alike convey a lesson that should not be lost upon our Catholic people. Born in Bilbao on February 10, 1866, Señor José Bulfy began to support himself as an office boy at the age of fourteen, for his father could give him nothing but a name that was synonymous with honor and practical Catholic piety. Through the friendly interest of a townsman, young Bulfy, when at the age of twenty, was able to open a small bookshop, which, thanks to his energy and businesslike methods, was the beginning of a very successful career. He did not embark in any great enterprises, but he secured agencies for books, periodicals, and merchandise, and organized short summer excursions on the sea. As his earnings increased he sagaciously invested in stocks, and thus added to his fortune. His will, which was made over four years before his death, disposes in the following manner of a considerable portion of the fruit of his industry: Subventions to Catholic newspapers \$39,000; to various religious Orders engaged in educational and charitable work, \$8,000; for the repair of churches, \$45,000; to the conferences of St. Vincent de Paul, \$56,000; to workingmen's clubs

and certain charitable institutions, \$17,000; for the Holy Land, \$2,000; for the spread of good books, \$20,000; and for certain religio-political societies, \$1,700.

During a life of intense and varied activities, Señor Bulfy was never at a loss for time to practise his religion; and, foreseeing betimes the end of his labors, he showed his gratitude for the blessings that he had received by remembering those causes which ought to be dear to the heart of every Catholic. He had been the agent of men in his work; he would be the agent of God in disposing of the fruit of that labor.

Looking for Unity

The Catholic Church in rejecting Anglican Orders put a quietus for all time on the efforts of Anglicans and Episcopalians to bring about corporate reunion with Rome. But they are still active in other directions. Ever since the days of the Tractarian movement Episcopalians have sought recognition from the so-called Eastern Orthodox churches, with no better result than attended their appeal to Rome. Here and there some Russian or other schismatic bishop has occasionally lent the prestige of his presence to a Protestant Episcopalian church service, but officially there has been no formal acceptance, but rather a positive rejection of such overtures. What may be regarded as the latest attempt towards bringing about a union between the Episcopalian body and the lopped off branches of the true Church, is the insertion in the Report of Episcopal Church growth for the year 1910-11, of the clergy list of Russian, Syrian, Greek and Polish churches. These lists show that members of these Eastern Churches are scattered in almost every part of the United States. The official seat of the Russian Church in America is New York; the Syrian, Brooklyn; the Servian, Los Angeles; the Polish, Scranton, Pa. The Orthodox Greek Church in this country is without an ecclesiastical system and depends for its central administration upon Greek patriarchs at home. Episcopalians are prone to forget that there is no corporate unity without the binding element of authority, and that even were all these jarring and discordant heretics united under one head, the resultant could no more lay claim to be the true Church or a branch of it than so many bands of rebels joined together under one leader could lay claim to be the citizens of a legitimate Government against which they had rebelled.

"The Common Cause"

We extend a hearty welcome to the first issue of the *Common Cause*. To safeguard our country from the most threatening of dangers and to ward off an evil the most disastrous to religion, civilization and all the best interests of the working classes is, indeed, a common cause which intimately concerns every American citizen without distinction of politics or creed. The day when

we could content ourselves with an abstract knowledge of Socialism, and a quiet refutation of its falsehood in the class-room is of a by-gone date. Nevertheless, there are still some, even within the Church, who fail to see its true significance and to realize that there can be no more compromise between Christianity and Socialism than between truth and error. Socialism, stripped of its deceptive trappings of pretensions to reform is nothing less than "economically false, politically unsound, morally and ethically bankrupt, and in the last analysis fundamentally destructive of the rights and best interests of all human society." This the new magazine proposes to make evident from the words and works of Socialist authorities themselves. The illustrations afforded in the first issue are sufficiently plain. He who runs may read.

A few days ago in a letter printed in a Socialist paper, reference was made to the seventeen reasons drawn up by Mr. Peter Collins, International Secretary of the Brotherhood of Electrical Workers, to prove the undeniable statement that no man can be a loyal Catholic and a Socialist at the same time. The writer of the letter claimed that he had shown these reasons to one who was not a Socialist but who had frequently listened to Socialist orators. He looked over the reasons and laughingly said that only one of the entire list was true, and that is that Socialism is opposed to the Catholic Church, and small wonder! The article of Mr. Collins in the *Common Cause* probably was in print before this letter was written; but it offers the real solution to this typical objection which it is well to bear in mind. He says:

"Socialist leaders know the futility of their efforts to gain converts to Socialism by preaching from the Soap Box actual Socialist theories, embracing Materialism, Atheism, Opposition to Religion, God and Country. They find that as a necessary part of their propaganda, and as an aid to its success, they must preach from the Soap Box the Gospel of discontent; of class hatred; of condemnation of capital and of property, the purpose being to arouse discontent, enmity and envy in the hearts of the workers who gather around the Soap Box."

These last reasons would in themselves be all sufficient for an active propaganda of education carried on against Socialism, such as the *Common Cause* proposes, while suggesting at the same time the real remedies for the evils of the day. Yet the Soap Box orator merely begins the work. He is only meant to create a demand for that Socialist literature which is open to all the charges that have been made against Socialism. It is, therefore, to warn men of the evil before it has befallen them that the *Common Cause* has come into existence. "The Socialist leader," it says, "is like Paddy who drove his pig to Dublin by making him think he was going to Cork. If the average man knew where Socialism proposed to take him he couldn't be hired to vote the ticket."

We have referred to but a single one of many

excellent articles by men conspicuous in social work, in order to illustrate the need of popular education from a non-Socialist point of view. The new magazine is not a Catholic publication; but the names most prominently associated with it should give sufficient warrant that the future numbers can be as safely recommended as the present issue. The picture of Edison for the frontispiece was an unhappy choice.

Changes in the Breviary

The Motu Proprio of the Holy Father on the changes in the Breviary has been issued, and at the same time the Vatican Press has published an imprint of some twenty thousand copies of the psalter as newly distributed, while the Pontifical Publishing Houses are already busy upon a new edition of the Breviary including the rearrangement of the psalter. The papal document allows the immediate use of the new ordinance to whoever desires it, but does not prescribe its use until January 1, 1913. The present changes affect only the psalms to be recited, not only in the nocturns of Matins, but also in Lauds, Little Hours, Vespers and Compline, even the latter changing from day to day during the week. An additional set of Rubrics accompanies the Motu Proprio, giving directions how to recite the Office in the new form, prescribing the Dominical and ferial offices more regularly and yet in general reducing the length of the *onus aiei*. The present recast is only a beginning of a thorough reform of the whole Breviary, which the Holy Father hopes to have completed within a reasonable time, and for which he has appointed a Commission consisting of Mgr. La Fontaine, Mgr. Piacenza, Mgr. Gasparri, all officials of the Congregation of Rites; Mgr. Tecchi and the Minorite Father Brugnani, both of the Liturgical Commission; Father D'Isengard, director of the Roman Liturgical Academy; Mgr. Bressan, private secretary of the Holy Father, and Father Fonck, S.J., rector of the Biblical Institute. The Holy Father has also added to the membership of the Commission on Biblical Studies Cardinals Lugari and Van Rossum.

The Lost Chance

It is too bad that temper should so often thwart our noblest impulses, and set us on a road that we ourselves cannot fail to see must inevitably lead to disaster. Thus in the lamentable strife between one of the city officials and the Catholic charitable institutions offended pride evidently counts for much, and it is to be hoped that the wise and learned opinion of the distinguished Corporation Counsel, Mr. Archibald Watson, may be eagerly seized on to end a war which should never have been begun and of which every one is unutterably weary.

In the judgment of the city's legal adviser the relations between the city and the charitable institutions are purely and absolutely contractual, and if the terms pro-

posed are "unreasonable and offensive," the contract may be rejected, and no obligations can ensue for the "non-assenting institutions."

Indeed, this common-sense conclusion seems to have been from the beginning the conviction of every one else except the Controller. So much is clear, but other serious difficulties present themselves. What becomes of those Catholic boys and girls who are thus practically shut out of their own institutions? The care of them reverts to the city; and it is gratifying to know that the city proposes that no harm shall come to them. In the first place, the law prohibits sending any of them who may happen to be under sixteen years of age to jails or almshouses, and, furthermore, enjoins that they are to be placed in a reformatory or other institution under the care of persons of the same religious faith. But there are no such institutions. They either do not assent to the contract proposed by the city or their capacity is already exhausted. Are the children, therefore, to be handed over to Protestant institutions or to those in which there is no religious instruction whatever? No; that would be against the law of the State, and, moreover, adds the Corporation Counsel—and his words merit the serious consideration of every one: "It is of grave importance that children shall be raised in the faith of their fathers, because if not it is altogether too likely that they will have no religion at all"—a condition that no one who has any love for his country can contemplate without alarm. Hence he instructs the Commissioner of Charities, Mr. Drummond, who had asked for guidance in the matter:

"You are vested with authority and it is your duty to make provision for the maintenance and support of dependent children. You are expressly made overseer of the poor of the city of New York and vested with all the authority previously vested in and exercised by the Board of Charities and the Commissioner of Public Charities. In the absence of any appropriation by the Board of Estimate and Apportionment it would be your duty under the law to make such provision and to comply with the legal requirements concerning the same. In the case of an inadequate appropriation, or one unavailable for any reason, it would seem to be your official duty, to such extent as might be necessary, to make contracts for maintenance and support, which would become a legal charge upon the city."

Such a decision is a most acceptable and gratifying solution of a serious difficulty, and ought to commend itself to every reasonable person. It is particularly comforting also, as it is an official proclamation of the beneficent character of the law of the State, and incidentally because it reveals to us the kindness and wisdom of the distinguished Corporation Counsel, who goes out of his way to show us the absolute need of such legislation.

On the other hand, it is most distressing to be told that Controller Prendergast, who professes to be a Catholic, disputes the opinion of the Corporation Counsel and proposes to test the matter in court. Will he risk the danger

of an adverse decision and assume the responsibility for all these helpless little ones? We hope not, and that he will not persist in waving aside the judgment of his three immediate predecessors in office, all of whom are men of unquestioned integrity, of much wider experience than he in managing the city's finances, and though all of them are Protestants, are warm and outspoken admirers of the way in which Catholic charitable institutions are managed. Unless the opportunity now offered is made use of, it is to be feared that this chapter of the Controller's life, which opened so brightly, will be to him in after years a source of sorrow and shame and bitter self-reproach.

Ketteler and Windthorst Centenaries Celebrated

Celebrations of the Ketteler and Windthorst Centenaries are taking place over all the country. The two great Catholic festivals, occurring successively in the months of December and January, have in many instances been combined into a single celebration. At New York the Localverband of the Central Verein has already held its Ketteler festivities, while a combined Ketteler-Windthorst celebration has been announced for a later date. Such a meeting took place at Pittsburgh, December 17, and was attended by Bishop Canevin, Mgr. Suehr, the Provincial of the Passionists and a great concourse of priests, religious and laity. Dr. A. Kölper of Philadelphia delivered the twofold panegyric, concluding with an exhortation for his hearers to follow the example of the two great leaders of Christian social reform: "As together Ketteler and Windthorst were the champions of the rights of Church and people, so clergy and laity must unite in the battle against the enemies of the Christian social order and for the defense of Church and religion."

At St. Louis the Ketteler Centenary was solemnly celebrated at the Goller Hall in the presence of Archbishop Glennon, who likewise spoke in eulogy of "the pioneer of present-day social reform." Mr. F. P. Kenkel, the able editor of the St. Louis *Amerika* and the indefatigable director of the Central Stelle of the Central Verein, delivered the German speech on the occasion. The English address was given by Rev. Albert Muntsch, S.J., of St. Louis University. "The social consciousness of our Catholic people," he said, "has at last been aroused even in this country of ours. We have seen the necessity of uniting our forces for the discharge of our social obligations, and of bringing the Catholic world view to bear upon the solution of social problems, as has been done for many years by the Volksverein of Germany, the Action Populaire of France and the Catholic Social Guild of England."

The many gatherings held throughout the country to honor the memory of two of the greatest Catholic leaders of modern times will do much to awaken in us a fuller sense of our social obligations.

LITERATURE

Genius, and Other Essays. By EDMUND CLARENCE STEDMAN. New York: Moffat, Yard & Company.

Teachers accustomed to seek from their students criticisms of plays, poems, speeches or novels, must have noticed the tendency leading the critic at once to pick flaws in the work under discussion. Destruction with many seems to be synonymous with criticism. Much can be accomplished to aid us in correcting this ill-conceived idea by the reading of Mr. Stedman's "Genius, and Other Essays"; the burden of his song is praise where praise is due. Construction, not destruction, is his guiding light. Keats, Landon, Whittier, Bryant, Mr. and Mrs. Stoddard, are among those whose works have found favor in the cultured mind of our great American critic. Now and then, however, even this gentle defender of his art lets fly an arrow from the silver bow, smiting especially those modern verse-mongers who cast their obscure gropings in some unintelligible linguistic mode, give them a mystic name for a charm, and call the whole farrago poetry. Speaking of Keats' poetry, Mr. Stedman says: "One page of it is worth the whole product of the 'aesthetic' dilettants who most recently have undertaken to direct us, as if by privilege of discovery, to the fountain-head of song." The critic reverts again and again to the faults and the vicious tendencies of later-day chanters. "If I were asked," says he, "to name the most grievous thing in modern art, I should say it is the lack of some kind of faith. The poet cannot be a mere agnostic." From his constant thrusts at the "moderns," Mr. Stedman is evidently anxious to keep out such writers from the true poetic field.

The only really fault-finding essay in the collection is the one wherein Mrs. Julia Ward Howe's poems are discussed. "She seems to write before her idea is thoroughly defined to herself," says our critic, "and the result is confused imagery and language strangely involved." Mrs. Howe receives perhaps the severest criticism of any of the writers noticed, yet even here a kindly spirit prevails. "Edwin Booth," "Genius," "Treasure Tombs at Mikenæ," and "A Belt of Asteroids" are chapters of very special interest, as showing Mr. Stedman's sympathy for and interpretation of things other than strict poetical criticism. J. S. H.

The Resurrection in the New Testament. By CLAYTON R. BOWEN, A.B., B.D. New York: G. P. Putnam's Sons.

God in Evolution. By FRANCIS HOWE JOHNSON. New York: Longmans, Green & Co.

The author of the first of these books is engaged in training young men for the ministry, and, like many others, he devotes all his energy to the destruction of what faith the pupils may have. He has gathered together a mass of matter from heterodox sources and retails it with a great show of learning. So far as he is concerned the logical principle, "what is not affirmed is not therefore denied," might as well not exist. He has all the Rationalist's superiority over the Gospel, and a low opinion of the Evangelists, especially of Mark. All, he sees, would have denounced as infamous his exposition of St. Paul's doctrine on the Resurrection of the body. We notice that this book is one of a series bearing as motto Galileo's very doubtful exclamation: "*E pur si muove*," which is not very creditable in modern scholarship, which boasts of its accuracy in research.

The second is an astonishing book. Its subtitle is: "A Pragmatic Study of Theology." Mr. Johnson is looking for a theology that will work; and therefore assumes that the theology which has hitherto held the field will not work. How much he knows about it may be gathered from his

statement of the "method" of the "Church of Rome": "Its claim is that the knowledge of God and of His revelation to men is a matter confided to a chosen few, who are divinely commissioned to communicate and administer it to the mass of mankind with absolute authority." If Mr. Johnson had understood that one must be a learner before he may be a teacher, his book would not have been written, and the world would have been none the worse. H. W.

The German Centre Party. By M. ERZBERGER. Amsterdam: International Catholic Publishing Co. "Messis." Price, 50 cents.

Interest in Catholic social action will naturally arouse interest in that body of men who for the last few decades of years have fought in the van of Catholic social and political progress. The Centre is not in any sense exclusively Catholic, nor may we rightly call it a "Catholic Party," since it has always proclaimed itself to be "non-confessional," and has ever left its ranks open to all who are willing to espouse its principles. "Truth and Justice" are its motto, and therefore the protection of the rights of the Catholic Church has ever been one of its primary objects. No personal or political motives have been permitted to interfere with this high purpose. The author, as a member of the Centre in the German Reichstag, is a competent authority. His exposition is brief and clear, and is accompanied by documentary matter of importance, embracing the various proclamations made by the Centre during its successive campaigns. The book is indispensable for the understanding of the recent political life of Germany. J. H.

The Business of Salvation. By BERNARD J. OTTEN, S.J., Professor of Theology at St. Louis University. St. Louis: B. Herder. Price, \$1.25.

A parallel is drawn by the author between the business of the world and the business of the soul. Our Divine Lord Himself has on many occasions, directly or indirectly, instituted this comparison. It is perhaps most notably carried out in the parable of the talents. Following this example, the author places before us the great truths of salvation and perfection on the basis of a sound and reasonable business proposition. The book will help us to bring to the one supreme occupation of our lives at least something of that wisdom which distinguishes the children of the world in their own generation. The desire of Our Saviour, that we should profit by their wisdom, is the motive of the work. It is a volume which will be of service to priests and laity alike.

The writer closes with a consideration of the economic problems of the day. He shows the injustice and futility of the Socialist solution. He likewise indicates the abuses of which Capital is too often guilty. These abuses call for correction, but do not demand the destruction of an order of society which in itself is just, natural and inevitable. No radical change for the better is possible, he argues, unless it begins with the transformation of the heart. Only then can we hope to remedy the present temporal disorders when men will once more learn to value the things of time as they appear in the light of eternity. J. H.

If a text at the foot and a saint at the top of each page of "The Catholic Diary" can keep faithful to their resolution those who determined on January 1 to chronicle briefly during the coming year their daily doings, R. & T. Washbourne should have sold large numbers of the 1912 edition.

Father Francis X. Lasance has added to his list of prayer books a new one, entitled "With God." It is reminiscent of

"My Prayer Book," this author's best compilation of counsels and devotions. Benziger Bros. are the publishers.

"Par l'Amour et la Douleur," a book that comes from the house of Pierre Téqui, 82 Rue Bonaparte, Paris, contains eight powerful sermons on the Passion, preached in Notre Dame Cathedral by Léon Rimbault, "Missionnaire apostolique," during the Lent of 1897. Appended are two appeals to men also: "Le Christ et les Hommes" and "A l'Honneur."

A prominent Episcopalian clergyman, the Dean of St. Paul's, deprecating in a recent speech the low moral tone that now characterizes much of our English literature, regretted that even novelists of established reputation—those who ought to be above suspicion of pandering to the lower tastes of their readers—had fallen into the habit of introducing into their novels some story of seduction or adultery. He was certain some protest ought to be made against this progressive demoralization of their literature, for when people read books upon the transgressions of marriage they must take a lighter view of it, and so become demoralized.

These verses from the pen of Robert Louis Stevenson have in them some good New Year's thoughts:

"If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain:—
Lord, Thy most pointed pleasure take
And stab my spirit broad awake."

The *Spectator*, treating of "Insult as a Fine Art" in an article written in lighter vein, says that a retort to an insult, to be effective, must flash back like a gunshot and kill like a gun; it must have wit or a supreme rudeness. In illustration of this, a story is told that in the seventeenth century an ambassador of the Persian Emperor visited the Great Moghul. The ambassador was instructed not to dishonor his mighty master by bowing before the Moghul. The courtiers of the Moghul, knowing this, arranged the approach to the throne so that the ambassador would have to pass under a low wooden decorative arch. There he would be compelled to bow or he could not get through. The ambassador, on coming to the arch, turned round and backed through, with his head away from the throne. "He comes through like a donkey!" was the neat aside of the Moghul; but it was capped and bettered by that of the plenipotentiary: "The only proper way in a stable of mules!"

From the publishing house of John Murphy, Baltimore, have come two little books neatly bound in red leather. The smaller volume, "Maxims of Cardinal Gibbons," assigns a thought, culled from his writings, to each day of the year, and "Words of Wisdom to the People," the larger book, is a compilation of longer extracts from his Eminence's works.

From the press of Pierre Téqui, 82 Rue Bonaparte, Paris, have come a new edition of L'Abbé Jean Vaudon's "Entretiens Eucharistiques" and a book of "Pages Choies" from the voluminous writings of Père Gratry. One volume contains a half-dozen sermons on the Blessed Sacrament, some exhortations to priests, and eight discourses the author delivered on First Mass days. The second is made up

of "characteristics," with notes, and a biographical sketch of the author by L. A. Molien, an Amiens professor of theology.

The Sentinel Press, 185 East 76th Street, New York, has out the "Calendar of the Blessed Sacrament" for the year 1912. On each daily leaflet is a pious thought that should daily increase a Catholic's appreciation of the Real Presence. The price is thirty cents.

AMERICA extends a cordial welcome to *Ephpheta*, "a Catholic monthly for the deaf," the first number of which ushered in the new year. Mr. John F. O'Brien is editorial and business manager, with his office at 515 W. 160th Street, New York City. Father Michael R. McCarthy, S.J., of St. Francis Xavier's, New York, who is general missionary to the Catholic deaf of the country, believes that it is high time the 15,000 members of the Fold in the United States who are physically deaf should have a paper of their own to help them keep their spiritual hearing sharp and keen. *Ephpheta* is but fifty cents a year. Many who are interested in Father McCarthy's work will doubtless subscribe.

From the house of Frederic Pustet has come a fine copy of the 1912 edition of the large "Missale Romanum." The latest Masses, like that of Blessed Joan of Arc and Blessed John of Avila, are included, and a special appendix is added of "Cantus ad Libitum."

In lecturing at University College on the trial of Blessed Joan of Arc, Sir John Macdonnell said: "It is to be remembered, in extenuation of the age which suffered this injustice to be done, that side by side with brutality and coarseness were purity and exalted heroism; that, if there were oppressors, there were also martyrs; that, if among many life was coarse and mean, there were others who heard Divine voices which, rationalize them as one may, were the monitions of tender or imperious consciences; and that the very legal system under which this cruelty was wrought was intended to do what criminologists now hold is the true aim, to cure rather than to punish the guilty. The age of St. Francis was not far from that of Joan of Arc. The 'Imitation' may have been written by one who, or whose friends, conceivably might have known her. The impression to be derived from the trial is of a character unique in the union of sagacity, heroism, and mysticism. Her life in the invisible world did not blind her practical wisdom, conspicuous in the strange atmosphere of Courts, and doubtless also in the more familiar scenes of sieges and battles."

BOOKS RECEIVED

Life of the Marquise de la Roche Jaquelin. By M. M. Maxwell Scott. New York: Longmans, Green & Co. Net \$2.50.
The Economic Principles of Confucius and His School. In Two Volumes. By Chen-Huan-Chang, Ph.D. New York: Longmans, Green & Co.
Lectures on Poetry. By J. W. Mackail. New York: Longmans, Green & Co. Net \$3.00.
The Peril of Dionysio. By Mary Mannix. New York: Benziger Brothers. Net 45 cents.

Latin Publication:

Epitome. E. Graduali S.R.E. De Tempore et De Sanctis. SS. D. N. PII X. Pontificis Maximi, Jessu. Restituito et Editio. Cui Addita Sunt Festa Novissima. New York: Frederick Pustet & Co. Net \$1.50.

Spanish Publications:

Paris Angelorum. Tesoro de Documentos y Practicas. Para los Devotos de la Sagrada Eucaristica. Por un Padre de la Compania de Jesus. Barcelona: Gustavo Gili, 45 Calle de la Universidad.
Elementos de Ciencias Fisicas y Naturales. Por el Dr. Eduardo Fontseré Barcelona: Gustavo Gili.

German Publication:

Charakterbildung. Von P. Dr. Gillet, Dominikaner. New York: Frederick Pustet & Co. Net 80 cents.

EDUCATION

In the *Filipino Messenger* of November last Father Philip M. Finegan, S.J., under the caption "Friend to Friend," published a heart-to-heart talk on education for the benefit of our wards in the far East. The happy manner in which he suggests the old, old truths deserves wider publicity than that afforded by the Manila magazine. "The following interesting statement is not copied from a volume of sermons," so Father Finegan introduces his talk, "but from the editorial page of *Harper's Weekly*, September 30, 1911. The italics are our own.

* * *

"The great cure-all for all the difficulties and troubles that lie ahead in this country, and all other countries, is the improvement, mentally, spiritually, morally, of the people of the country. The powers that must be used to secure that improvement are education and religion. *Education gets ample attention, but without strong reinforcement of religion it will not bring our country and our civilization safely through the perils ahead.* It is mainly to religion we must look to make men friends of peace, respecters of justice, upholders of righteousness. If there is to be nothing in our life but grab and get, no joys but the joys of the senses, no happiness but what is based on material superfluities, we shall not last long nor go far. If we are really to prosper in this country with a lasting and progressing prosperity, the foundations of it must be laid in righteousness, and nobility and fortitude of character. Our best reliance in all social and political problems is the character of our people as it is. Our best hope is the maintenance and improvement of that character, and it is by religion, more than by anything else, that character is shaped and sustained."

* * *

"At railroad crossings," comments Father Finegan, "we sometimes read the sign 'Stop! Look! Listen!' In the grand rush towards progress, liberty and enlightenment so characteristic of our day and of our country, would it not be the part of prudence to stop for a moment, to look about us, to listen, lest perchance our feverish journeying be but a mad rush to the path of destruction. Education is as widely advertised to-day as the cure-all for every ill as was ever the most worthless of patent medicines. 'Education gets ample attention,' says the editorial already quoted, *'but without strong reinforcement of religion it will not bring our country and our civilization through the perils ahead.'* To be sure, education without religion is a misnomer. But why quarrel about a word, if we understand the meaning it is meant to convey? Does not the circus manager talk of his 'intelligent horses, trained lions, and educated dogs?'"

"True, the State, though rigorously analysing everything presented as a nutriment for the body, has no exacting pure-food law to be applied to the class of nourishment which itself has prepared for the minds of its youthful citizens. Fortunately we have expert testimony to help us in discriminating what is adulterated and harmful from what is healthful to the soul."

* * *

"Two of these expert witnesses, Reason and Experience, will advise and counsel and in most positive terms inform us, that education needs not only the *enforcement* but the *strong reinforcement* of religion. Just as the concrete buildings that are being erected in the Philippines to-day would be at best but a silly waste of money were not their walls 'reinforced' by steel rods, so the edifice of education, built without the solid reinforcement of religion, though presenting a respectable appearance for a time, will soon topple over and crush those who had hoped to make it their refuge and their home. A great English general once put the same truth in this equational form: The three R's (Reading, 'Riting, 'Rithmetic) + the great R (Religion) = Righteousness; the same three R's—the great R = Rascals, or clever devils."

"Commenting on the life of a well-known American millionaire, the periodical already quoted states: 'The virtue of Russell Sage was that he wasted nothing. His defect was that his inside machinery was that of a cash register.' If this be true, then what a sorry goal was reached by this luckless rich man. To toil day in and day out through all the years of a long life, and when his course was run, to find that in striving to waste nothing he had wasted everything, this was indeed to be a veritable Sage no-Sage. He had pulled the wrong lever, used the wrong motive power, so that it was inevitable that he should arrive at the terminus of the irretrievable failure of a human life."

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"The millionaire has a host of followers: those, for instance, whose principle of action is an animal soul looking no further than present pleasure and enjoyment; others whose ambition rises no higher than the accomplishments of a computing machine or a phonograph. When a man's 'inside machinery' amounts to no more than a mechanical contrivance, we can estimate exactly the nature and the value of the acts he will produce. Good machines cleverly handled will accomplish much—for a machine. But all the machines of the world will never succeed in turning out a single patriot, or hero, or virtuous man. Without an 'inside' supernatural principle, it is folly to look for supernatural results; for faith, for hope, for charity; for prudence, justice, temperance and fortitude."

Mention was made in one of our October issues of last year of steps taken by the faculty of St. Xavier's College, Cincinnati, Ohio, to meet the problem of future expansion forced upon that institution by the development of industrial and manufacturing establishments in the immediate neighborhood of its present location in Cincinnati. There was chronicled at that time the purchase of a fine estate in Avondale, Cincinnati's charming suburb. Following this purchase work was at once begun to rearrange the spacious club house already on the grounds and to have it serve as a succursal high school of the college. News has come to us that the new Academy of St. Xavier College was solemnly blessed, on the afternoon of December 28, 1911, by his Grace, the Most Reverend Henry Moeller, D.D., and that students have already begun the regular prep. school work in the new school. A large gathering of St. Xavier's "old boys" was present at the ceremony and the reception which followed.

Mayor Gaynor's recent claim that the children in the public schools were being undereducated in an effort to overeducate them naturally aroused widespread criticism. Mr. Gaynor, however, has not seen any need to modify his contention. The expostulations of the friends of the existing school methods rather induced him to repeat, in clearer and stronger terms, his judgment already published. "'Too much,'" says the Mayor, in explaining his assertion that an attempt is made to teach the children more than is good for them, "does not mean more than they ought to know, but more than they are able to learn in the given time. Instead of being confined to three or four studies, they are burdened with a dozen. The result is they get a mere smattering of all and learn nothing thoroughly. So the principal of a New Jersey normal school reports that the high school graduates who come to him are glaringly inefficient in English spelling and composition, and in the fundamental operations of arithmetic, though they do know something about various 'higher' branches."

* * *

In the discussion caused by Mr. Gaynor's stand, we cannot recall a saner or more moderate expression than an editorial comment appearing in the *New York Tribune* of December 27.

"The fault lies not with the pupils, nor chiefly with the teachers," says the *Tribune* writer, "but with the system under which

too many studies are prescribed. It is true that the scope of human learning and of human intellectual interest has been greatly expanded, so that there is now much more to learn than there was a generation or two ago. It is equally true that the fundamental branches, which are conveniently called the 'Three R's,' are as necessary now as they were when they constituted the bulk of ordinary schooling. It is also true, we believe, that the mental and physical powers of children have changed so little that, with all the 'improved methods of instruction,' nearly as much time is required now as was needed a generation ago for thorough instruction in those branches, and it is necessary, therefore, if children are to be well grounded in them, that they shall dominate the primary and grammar school curriculum just as of old.

* * *

"To do otherwise, to say that children should get along with less thorough instruction in these things in order that they may learn more of civics and the French drama and the art of poetical construction, is to say that the foundation of the building is to be scamped in order that we may put upon it a loftier and more pretentious superstructure. Such a policy is illogical and will prove disastrous. It cannot be too often or too earnestly condemned. No doubt it would be a fine thing to have all the children in school thoroughly instructed in a great variety of studies; even a greater variety than that with which they are now overburdened. But unhappily it is not possible to put a gallon into a quart jug or to put the schooling of ten years into five. If all grammar school graduates were made able to read and write the English language with ease and correctness, to perform the fundamental operations of arithmetic with facility and accuracy, and to know the chief facts of geography and history, especially of our own land and age, they would be more highly as well as more serviceably educated than they are to-day."

SOCIOLOGY.

Some people spent New Year's Eve in disgraceful riot, just as if the slow lapse of time and approach of eternity stirred them up to impatience. Others, wiser and better, went to church, and thanked God for the blessings He had poured on them. Each had his own catalogue of benefits received, but one benefit was found in every list, that of existence.

Our creation is the chief gift of God in this sense, that it is the necessary condition for the receiving of every other. So precious is it and so gratuitous that it is the foundation of the reverence due to parents as God's instruments in the conferring of it. Once received, it cannot be renounced. It begins in time, but stretches out through all eternity. Its first moments, so to term an infinitesimally small part of the whole, are spent in this world, where, by his merits or demerits, one wins everlasting bliss or everlasting misery. The duration of this time of trial is in the hands of God, the Creator and the Judge: no one can lengthen it against His will, and no one may attempt to shorten it either for himself or for another. So, too, no one may interfere with any process of nature, God's agent, to frustrate the work begun.

The ignoring of this plain Christian doctrine is the cause of many evils. A noisy set of so-called reformers in which, sad to say, women predominate, go about proclaiming that no child should come into this world unless it promises to be useful to society by its health and strength and unless effectual provision be made for its physical comfort, so that its health and strength may be preserved for the common good. Their doctrine wins support because only a little change will make it a truism. Certainly, parents owe it to

their children and to society and to themselves and to God, who is over all, to make all possible provision for the health and comfort of their offspring; but the doctrine, as expressed by reformers, is most noxious, since it ignores the true order of things. Put an extreme case. Suppose a child born deaf, dumb, blind, idiotic, in utter poverty, and that its parents know beforehand that such would be its condition. Has any crime been committed? Surely none against the child, which has received God's gift of endless existence. If it receives baptism it will enjoy the bliss of heaven forever: if it should die unbaptized, natural beatitude will be its portion, for it can have no personal sins. Neither has a crime been committed against society. Society will have to care for the child, it is true; but as there is no proportion between the great good the child receives in receiving life and the very small charge it is to society, charity requires that this charge be undertaken willingly. Moreover, as society is for the individual rather than the individual for society, it is bound in justice to care for its members when these cannot care for themselves; and the enforcing of a just claim can never be a crime.

But the ordinary cases are not such. What moves the indignation of reformers is to see poor people with large families, the bringing up of which involves a continual struggle with deficient food, and clothing, with unsanitary homes, in which the parents are often defeated. Such conditions give scope to Christian charity; but it is easier to declaim against them than to relieve them. Hence even Protestant ministers, bound as they are to view things in the light of the Gospel, join in denouncing what should not be denounced, but rather relieved.

Poverty, with its concomitants, is inseparable from this world. It is one of the means of proving souls. The Gospel of Christ moderates it; the spirit of self-seeking, according to the Apostle, the antithesis of the Gospel, increases it, and then, offended at the sight of it, would willingly crush it out by violence. As Our Lord, our supreme good, chose to be born in poverty, so out of poverty by God's kind providence have come many benefactors of their kind; and one marvels to think what the world would have lost had the reformers' principles been put into execution from the beginning. We might have lost many of the reformers themselves; for one can hardly believe that they were all born of parents fairly well-to-do, and were all brought up in conditions sufficiently approaching the ideal. Do they regret that the principles they advocate were not put in practice in their own case? Do they not rather recognize that existence is a blessing and thank God for it, if they ever thank him for anything?

According to God's providence, this brief life is the preparation for eternity, and if this be secured it really matters little, absolutely speaking, what life's conditions are. The obligation of making these as tolerable for all as possible, real as it is, cannot be separated from this great truth. Moreover, it is very easy to exaggerate the so-called evils of poverty. Man has this great gift from his Creator, that, as nothing in this world can satisfy his craving for good, so he is the most adaptable of creatures to the conditions in which he finds himself. There is as much happiness, probably more, in an Alaskan igloo as in a Fifth Avenue palace. The children playing in the street are as happy as those in the most beautiful gardens. The mechanic or petty trader as the men of mills and merchandise. To fear God and keep His commandments, this is all man's function in this world. He who does this, commands what share of happiness the world can give him, and the unalloyed happiness of heaven. He who does not, will be unhappy whatever his condition; and, sooner or later, social reformers will find it out.

H. W.

ECCLESIASTICAL NEWS

The ecclesiastical summary of the year 1911 would not be complete without a distinct and special reference to the great Eucharistic Congress held last June in Madrid, under the presidency of the Cardinal Primate, the Archbishop of Toledo, and the Bishop of Madrid. Owing to the disturbed condition of the government and its vacillating policy, the aggressions of noisy legislators hostile to Rome and ecclesiastical authority, the passing of obnoxious enactments so harassing to the bishops, the clergy and the religious orders, in view also of the mob demonstrations in Barcelona and all the incidents connected with the Ferrer episode, the impression was widespread that Catholicity in Spain had run its course, and that her Catholic people, once so proud of their faith and its foremost champion, were fast losing the memory of their sacred traditions and were being swept away by the torrent of infidelity and indifference which has wrought such woful disaster in other lands. The Eucharistic Congress has done much to dispel the illusion and to assure Catholics elsewhere that their Spanish brethren are still jealous of their splendid traditions and as ready to honor the Eucharistic Christ as Pelayo and his followers were to repel the Moslem hosts when the defence of faith or country summoned them to conflict. The King of Spain, the first monarch to take part in a Eucharistic Congress, showed the moral courage of a truly Christian sovereign when he declared by word and example "that he and all the royal family joined in the tribute of faith and love to Jesus Christ in the august Sacrament of the Altar," adding, "May God bless this illustrious assembly, so that its labors may prove fruitful and may extend more and more throughout the world the worship of Jesus in the Sacrament of the Altar, and may tend to establish among all people that sacred fraternity which, without interfering with their patriotism or the glorious traditions that each preserves as a treasure, unites them all in one love, and one faith, within one fold and under one pastor." No event of the year gave greater pleasure to the Father of Christendom nor called forth more heartfelt gratitude and congratulations.

Father Bernard Vaughan, S.J., will lecture at Carnegie Hall, New York, on January 31st, in aid of the Laymen's League for Retreats and Social Studies. His subject will be "Some Dangers That Threaten Society." Applications for tickets should be made to the corresponding secretary, 140 Nassau street, New York, or Rev. T. J. Shealy, S.J., 801 West 181st street, New York.

The corner-stone of the new Ursuline Convent in New Orleans was laid on January 7. The ceremony takes on a special interest from the fact that this Ursuline community, founded, in 1727, the first orphanage within the present limits of the United States, by the reception of a waif that Father de Beauvois had rescued from a family of dissolute morals. The convent building occupied in July, 1734, is still standing, but is now used as the official building of the Archbishop of New Orleans. At the same time at the orphanage the Ursulines began, August 8, 1727, a free school. Their work for charity and education has been continued to the present, and the fact is specially notable just now when the specious attacks are being made on the Catholic institutions of New York.

The pallium will be conferred on the Most Rev. James J. Keane, Archbishop of Dubuque, in St. Raphael's Cathedral, that city, on Sunday, January 21.

A new province of the Passionist Fathers is to be established in Brazil by the Very Rev. Father Fidelis Stone, as an offshoot from the community in the Argentine Republic, of which he is

the head. Father Fidelis went to Buenos Aires from Pittsburgh, in January, 1911, to assume the duties of Provincial of the South American houses of his institute. He had previously spent a number of years in Argentina and Chile.

At the earnest request of Rt. Rev. Bishop Allen of Mobile, the Vincentians from Germantown, Pa., have established in the city of Opelika, Alabama, a central house for their Southern Mission. From that city they radiate into eight counties and part of a ninth, embracing a territory of 5,300 square miles, their aim being to erect small churches in country districts to teach the poor people the truths of faith. They are the first priests to erect a Catholic church in this district of Alabama. The Mission will also support priests in poverty-stricken districts; send priests into pioneer districts, and administer to the Catholics far removed from any Catholic church or priest. There is in this territory about one Catholic in every twenty miles, and it is estimated that not less than twenty thousand have been lost to the faith because of mixed marriages, the absence of priests and the want of churches.

SCIENCE

Prince B. Galitzin's method for determining the azimuth of a seismic epicentre from the resultant amplitude of the longitudinal waves at right angles to each other, as calculated from the data of a single station, has been shown from the records of earthquakes during the past two years to be absolutely reliable. Though this method fixes the direction, it does not coördinate the point whence the undulations emanate. This latter problem, Galitzin attacks in his latest contribution to the Académie Impériale des Sciences de Saint-Petersbourg. If the front of the first wave is dilatational in character, Galitzin maintains that the motion is toward and down to the epicentre, whereas, if compressional, it is away and up from the same. These latter characteristics are clearly defined by a pendulum of the vertical type.

The superiority of cutting tools of tungsten steel has, according to Mr. Frank L. Hess, of the United States Geological Survey, made tungsten mining important, economically. When these tools are used, a lathe may be run fast enough to raise the steel shavings to such a heat that they take a blue tint in cooling. This heat would ruin the temperature of any high-carbon steel tool. The proportion of tungsten to steel in these tools is from 16 to 20 per cent.

Some very interesting estimates on the absolute values of surface brightness have been formulated by Messrs. Ives and Lakiesh in the course of their research work on the distribution of luminosity in nature. For a blue sky, the brightness measured up to 2.2 candle power per square inch; for a cumulus cloud in the same sky, 10.4 candle power per square inch; on an overcast rainy day, 3.3 candle power per square inch was the rating, with a falling off to one candle power per square inch on a darker day. A cement pavement in sunlight had an intrinsic brightness of six candle power. A sunlit surface and the same surface in the shadow indicated the relation between the direct and diffuse illumination to be 3-1. The average vertical distribution in the most varied landscape was rated from about 20-1.

Although the products of the distillation of coal have long engaged the attention of chemists, our knowledge of the original compounds existing in that mineral has been extremely vague. Attempts have been made to extract them with various solvents, but none has been definitely isolated. Pictet and Ramseier, two French chemists, are now said

to have succeeded in extracting by means of benzol and in purifying one constituent of a French gas coal, which they found to be hexahydro-fluorene, an hydro carbon of the aromatic series, which slowly oxydizes in air. The addition of heat causes the substance to polymerize, and at a high tempeprature it is transformed into fluorene, a constituent of coal-tar.

Messrs. Geiger and Guttenberg have announced in a recent memoir that their attempt to complete the investigations of the celebrated seismologist, Zopprisz, has convinced them that it is impossible to admit that the earth is an homogeneous mass, and has compelled them to fall back upon the theory of an heterogeneous globe of different zones, of which they recognize three corresponding to three distinct increments in the velocity of the longitudinal waves.

A low-carbon steel for armor plates and gun-tubes has been invented by a Scotch engineer, Mr. Wm. Beardmore. Besides the usual ferrite, it contains a low percentage of carbon, with molybdenum and nickel in proportions sufficient to give that strength and toughness which the deficiency of carbon would otherwise deprive it of. The new metal's composition is 0.15 to 0.25 per cent. of carbon, 1 to 2 per cent. of molybdenum, 5 to 7 per cent. of nickel, not over 3 per cent. of tungsten, and not over 0.7 per cent. of magnesium. As quenching does not sufficiently harden this product, it is subjected to a process of cementation. A careful regulating of the differential hardening treatment to which steel plates are subjected secures great hardness in some parts, whilst retaining ductile and tough conditions in other parts. Armor plates of this low-carbon steel are able after cementation to withstand the penetration of modern capped projectiles, particularly when they are of less thickness than the calibre of the guns attacking them. The bursting and cracking of guns due to the shock of discharge is greatly reduced in weapons made of this metal.

Naval Constructor D. W. Taylor has been carrying on some interesting experiments in the model basin of the Washington Navy Yard on the relative reactions of vessels under way and close to one another. These reactions he finds to be strong, and the suction due to them when vessels attempt to pass each other to be responsible for many collisions, especially in shallow waters. In close quarters the intensity of these reactions amounts to twice the resistance of the vessel to propulsion, a condition which might readily baffle any action of the rudder.

F. TONDORF, S.J.

PERSONAL.

The New York *Herald* discusses the merits of the several players on the Navy football team, and singles out for special commendation John Patrick Dalton, the midshipman whose field goal for the second year in succession brought victory to his team over the Army. "The Navy finished the season in a blaze of glory," says the *Herald*, "chiefly through the great kicking ability of 'Jack' Dalton," and after an analysis of the qualities that have given him distinction on the field, concludes with a "therefore." "Taking things all and all, this young person, who some day may be an admiral, is about the most useful player that could be found in the East for an all star team. Like Abou Ben Adhem, Dalton leads all the rest. He was captain of the fine Navy team, and a fine captain he was." Dalton, we are reliably informed, in addition to being a great athlete, is an excellent student and will

make a fine naval officer upon graduation next June. The captain of last year's baseball team at Annapolis was D. J. Callaghan, a St. Ignatius boy of San Francisco. Young Callaghan was a good student and has already made an enviable reputation for his officer-like qualities on board ship. Both Dalton and Callaghan are fine characters, sturdy Irish lads, and the Navy may well be proud of them.

OBITUARY

The Very Rev. Eugene Henry Porcile, S.P.M., formerly Superior General of the Fathers of Mercy, and for many years the rector of the Church of our Lady of Lourdes in Brooklyn, N. Y., died in Belgium on January 2. Father Porcile was born seventy-four years ago in Paris, France. In the early seventies he came to Brooklyn and was attached to the Church of St. Francis de Sales, where he spent most of his life as a priest. When the present fine church was erected at Aberdeen Street and Broadway its name was changed to Our Lady of Lourdes. It contains a reproduction of the Grotto of Lourdes and is a shrine which annually attracts thousands of visitors. Father Porcile led many pilgrimages from Brooklyn to Rome and to Lourdes. In July, 1909, he was made Superior General of the Fathers of Mercy and took up his residence in Rome. Owing to failing health, he was forced to resign about a year ago.

LETTER TO THE EDITOR

A NEW YORK PAPAL ZOUAVE.

To the Editor of AMERICA:

To those who have read the beautiful article on General de Charette by Father Reville, S.J., in AMERICA for November 11, the enclosed communication will doubtless be of interest. It is a letter from a Papal Zouave who was killed at Castelfidardo, and was forwarded to me by his brother, the Count Auguste de la Barre de Nanteuil. The writer, Alfred de la Barre de Nanteuil, was born in New York, in 1839, and was baptized by Cardinal McCloskey, then rector of St. Joseph's Church, on Sixth avenue. Little did the good prelate imagine that he was inscribing on the register of the church the name of one destined to wear a martyr's crown. It may be interesting to record also that the martyr's mother, the Countess de Nanteuil, was also an American, though of French parentage. The letter is as follows:

"My dear brother:

"I am writing to say adieu to you and to all those I love. My heart is breaking when I think of home and my mother, for I have a premonition that I shall never return. It is not necessary for me to live; but it is necessary that the Holy See should be defended, and should I die, tell my parents I will give my life cheerfully for the glory of God, the triumph of truth and of God's Vicar on earth, a true son of the Catholic Church. Pray that I may do my duty and die nobly. My hour has come: we are ordered to battle and I fear not. I resign myself to the mercy of my God, and carry to my grave, together with my fellow-soldiers, the firm conviction that our bodies will be the pedestal of the reestablishment of right; my soul to God, my body to our Lady, my heart to my mother. Console her for the sake of your devoted brother,

ALFRED."

This valiant soldier of Christ and of His Vicar on earth died in the 22d year of his age, immediately after writing this letter, being wounded six times at Castelfidardo, on September 18, 1860.

JOHN LA FARGE, S.J.

Leonardtown, Md., Dec. 27, 1911.